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BIOGRAPHY

SHAIKH ABULFAZL I 'ALLAMÍ.

Sayyid Abu Fazl, Akbar's minister and friend, was born a Sayyid of the race of Muharrak, 1018,* during the reign of Ismā'īl Shāh.

The family to which he belonged traced its descent from Shaikh Musa, Abul Fazl's 4th ancestor, who lived in the 9th century of the Hijrah in Sindh and dwelt in a place called Ral (رَل). In "this pleasant village" Shaikh Musa's children and grand-children remained till the beginning of the 11th century, when Shaikh Khizr the then head of the family, following the yearnings of a heart imbued with royalism, emigrated to Hindustan. There he travelled about visiting those who, attracted by him, are known to the world for no less a thing; and after passing a short time in Hijaz with the Arabian tribes, to which the family had originally belonged, he returned to India and settled at Agra, N. W. of Ameer, where he lived in the company of the pious, enjoying the friendship of Mir Sayyid Yahya of Bukhara.

The title of Shaikh, which all the members of the family bore, was to keep up among them the remembrance of the home of the ancestors.

Not long afterwards, in 911, Shaikh Muharrak, Abul Fazl's father was born. Muharrak was not Shaikh Khizr's eldest child: several children had been born before and had died, and Khizr rejoicing at the birth of another son, called him Muharrak, i. e., the blessed, in allusion, no doubt, to the hope which Islam holds out to the believers that children gone before bless those born after them, and pray to God for the continuance of their earthly life.

Shaikh Muharrak, at the early age of four, gave abundant proofs of intellectual strength, and fashioned his character and leanings in the company of one Shaikh Ataa (عطاء), who was of Turkish extraction and

* 14th January, 1531.

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一、政治思想：本人拥护中国共产党的领导，拥护社会主义制度，拥护改革开放政策。在思想上，本人积极向党组织靠拢，认真学习党的理论知识，不断提高自己的政治觉悟。

1. The first part of the report is a general introduction to the project. It describes the purpose of the study, the scope of the work, and the methods used to collect and analyze the data. The introduction also provides a brief overview of the findings and conclusions of the study.

2. The second part of the report is a detailed description of the data collection process. It includes information about the sources of the data, the methods used to collect the data, and the steps taken to ensure the accuracy and reliability of the data.

3. The third part of the report is a detailed description of the data analysis process. It includes information about the statistical methods used to analyze the data, the results of the analysis, and the interpretation of the results.

4. The fourth part of the report is a discussion of the findings and conclusions of the study. It discusses the implications of the findings for the field of research and provides recommendations for future research.

5. The fifth part of the report is a list of references. It includes a list of all the sources of information used in the study, including books, articles, and other documents.

6. The sixth part of the report is an appendix. It includes any additional information that is relevant to the study, such as raw data, tables, and figures.

7. The seventh part of the report is a conclusion. It summarizes the main findings of the study and provides a final statement about the significance of the results.

8. The eighth part of the report is a list of acknowledgments. It includes a list of all the people and organizations that have provided support and assistance during the course of the study.

9. The ninth part of the report is a list of appendices. It includes a list of all the additional information that is included in the report, such as raw data, tables, and figures.

10. The tenth part of the report is a list of references. It includes a list of all the sources of information used in the study, including books, articles, and other documents.

The report is a detailed and comprehensive account of the study. It provides a clear and concise overview of the project, and it includes all the information that is needed to understand the study and its findings. The report is well-organized and easy to read, and it is a valuable resource for anyone interested in the field of research.

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1954年，在党的“七大”精神鼓舞下，我积极参加了“三反”运动。在运动中，我深刻认识到，只有不断地进行自我改造，才能适应党的需要。因此，我主动地、自觉地进行了深刻的自我反省。在党的帮助下，我认识到了自己的错误，并决心改正。在“三反”运动结束后，我继续严格要求自己，不断提高自己的思想觉悟。

1942年，日本侵略者为了进一步掠夺中国的资源，在华北地区推行“归屯并户”政策，将大量农村人口集中到指定的“归屯点”。这一政策不仅严重破坏了农村的生产秩序，也给被集中的人口带来了极大的生活困难。在归屯点，人们不仅要忍受恶劣的居住环境，还要受到严格的军事管制。许多无辜的平民在这场运动中失去了生命和财产。这一历史事件提醒我们，必须时刻警惕外来势力的侵略，维护国家的主权和人民的利益。

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

1. 1949年10月1日，中华人民共和国成立，标志着中国历史进入了一个新的纪元。在这一天，毛泽东主席在天安门城楼上向全国人民宣告了这一伟大的时刻。

我本人：李永昌。性别：男。民族：汉族。出生年月：1942年12月。籍贯：湖南长沙。现住址：长沙市岳麓区岳麓山街道。工作单位：长沙市岳麓区岳麓山街道。职务：街道办事处主任。

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The values of ΔH_{fusion} of H_2O are not correctly given either; and

1. 在 1949 年 10 月 1 日，即中华人民共和国成立那天，毛泽东在天安门城楼上，向全国人民发表了著名的“开国大典”讲话。在这篇讲话中，毛泽东首先向全国人民宣告：“中华人民共和国中央人民政府今天成立了！”接着，他向全国人民提出了“中国人民从此站起来了”的口号。这篇讲话，是新中国历史上具有划时代意义的文献。

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emperor. Mubárah wisely fled from Ágrah, only leaving behind him some furniture for his enemies to reek their revenge on. Concealing himself for a time, he applied to Shaikh Salím Chishtí of Fathpúr Sikrí for intercession ; but being advised by him to withdraw to Gujarát, he implored the good offices of Akbar's foster-brother, the generous Khán i A'zam Mírzá Kokah, who succeeded in allaying all doubts in the mind of the emperor by dwelling on the poverty of the Shaikh and on the fact that, different from his covetous accusers, he had not cost the state anything by way of freeholds, and thus obtained at least security for him and his family. Mubárah some time afterwards applied indeed for a grant of land for his son Abul Faiz, who had already acquired literary fame, though he was only twenty years old, and waited personally with his son on Shaikh 'Abdunnabí. But the latter, in his theological pride, turned them out his office as men suspected of Mahdawí leanings and Shí'ah tendencies. Even in the 12th year of Akbar's reign, when Faizí's poems* had been noticed at court,—Akbar then lay before Chítor—and a summons had been sent to the young poet to present himself before his sovereign, the enemies at Ágrah saw in the invitation a sign of approaching doom, and prevailed on the governor to secure the victim this time. The governor thereupon sent a detachment of Mughul soldiers to surround Mubárah's house. Faizí was accidentally away from home, and the soldiers suspecting a conspiracy, subjected Mubárah to various sorts of ill-treatment ; and when Faizí at last came, he was carried off by force to Chítor.† Nor did his fears for his father and his own life vanish, till his favourable reception at court convinced him both of Akbar's good will and the blindness of his personal enemies.

Abul Fazl had in the meantime grown up zealously studying under the care of his father. The persecutions which Shaikh Mubárah had to suffer for his Mahdawí leanings at the hands of the learned at Court, did not fail to make a lasting impression on his young mind. There is no doubt that it was in this school of misfortune that Abul Fazl learned the lesson of toleration, the practice of which in later years formed the basis of Akbar's friendship for him ; while, on the other hand, the same pressure of circumstances stimulated him to unusual exertions in studying, which subsequently enabled him during the religious discussions at Court to lead the opposition and overthrow by superior learning and

* Abul Faiz wrote under the nom-de-plume of Faizí.

† 20th Rabí I, 975, or 24th September, 1567. The ode which Faizí presented

broadier sentiments the clique of the 'Ulamás, whom Akbar hated so much.

At the age of fifteen, he showed the mental precocity so often observed in Indian boys ; he had read works on all branches of those sciences which go by the name of *hikamí* and *naqlí*, or *ma'qúl* and *manqúl*.* Following the footsteps of his father, he commenced to teach long before he had reached the age of twenty. An incident is related to shew how extensive even at that time his reading was. A manuscript of the rare work of Iḡfahání happened to fall into his hands. Unfortunately, however, one half of each page, vertically downwards from top to bottom, was rendered illegible, or was altogether destroyed, by fire. Abul Fazl, determined to restore so rare a book, cut away the burnt portions, pasted new paper to each page, and then commenced to restore the missing halves of each line, in which attempt after repeated thoughtful perusals he succeeded. Some time afterwards, a complete copy of the same work turned up, and on comparison it was found that in many places there were indeed different words, and in a few passages new proofs even had been adduced ; but on the whole the restored portion presented so many points of extraordinary coincidence, that his friends were not a little astonished at the thoroughness with which Abul Fazl had worked himself into the style and mode of thinking of a difficult author.

Abul Fazl was so completely taken up with study that he preferred the life of a recluse to the unstable patronage of the great and to the bondage which attendance at court in those days rendered inevitable. But from the time Faizí had been asked by Akbar to attend the court, hopes of a brighter future dawned, and Abul Fazl, who had then completed his seventeenth year, saw in the encouragement held out by the emperor, in spite of Mubárak's numerous enemies at court, a guarantee that patient toil, on his part, too, would not remain without fruit. The skill with which Faizí in the meantime acquired and retained Akbar's friendship, prepared the way for Abul Fazl ; and when the latter, in the very end of 981 (beginning of 1574, A. D.), was presented to Akbar as Faizí's brother, the reception was so favorable that he gave up all thoughts of leading a life among manuscripts. "As fortune did not at first assist me," says Abul Fazl in the Akbarnámah, "I almost became selfish and conceited, and resolved to tread the path of proud retirement. The number of pupils that I had gathered around

me, served but to increase my pedantry. In fact, the pride of learning had made my brain drunk with the idea of seclusion. Happily for myself, when I passed the nights in lonely spots with true seekers after truth, and enjoyed the society of such as are empty-handed, but rich in mind and heart, my eyes were opened and I saw the selfishness and covetousness of the so-called learned. The advice of my father with difficulty kept me back from outbreaks of folly; my mind had no rest, and my heart felt itself drawn to the sages of Mongolia or to the hermits on Lebanon; I longed for interviews with the lamas of Tibet or with the pádrís of Portugal, and I would gladly sit with the priests of the Pársís and the learned of the Zendavesta. I was sick of the learned of my own land. My brother and other relatives then advised me to attend the Court, hoping that I would find in the emperor a leader to the sublime world of thought. In vain did I at first resist their admonitions. Happy, indeed, am I now that I have found in my sovereign a guide to the world of action and a comforter in lonely retirement; in him meet my longing after faith and my desire to do my appointed work in the world; he is the orient where the light of form and ideal dawns; and it is he who has taught me that the work of the world, multifarious as it is, may yet harmonize with the spiritual unity of truth. I was thus presented at Court. As I had no worldly treasures to lay at the feet of his Majesty, I wrote a commentary to the *Áyat ul-Kursí*,* and presented it when the emperor was at Ágrah. I was favourably received, and his Majesty graciously accepted my offering."

Akbar was at that time busily engaged with his preparations for the conquest of Bihár and Bengal. Faizí accompanied the expedition; but Abul Fazl naturally stayed in Ágrah. But as Faizí wrote to his brother that Akbar had enquired after him, Abul Fazl attended Court immediately on the emperor's return to Fathpúr Síkrí, where Akbar happened to notice him first in the Jámi' Mosque. Abul Fazl, as before, presented a commentary written by him on the opening of a chapter in the Qorán, entitled 'Súrat ul Fath,' 'the Chapter of Victory.'†

The party of the learned and bigoted Sunnís at Court, headed by Makhdúm ul-Mulk and Shaikh 'Abdunnabí, had every cause to feel sorry

* Name of the 256th verse of the second chapter of the Qorán.

† The details of Abul Fazl's introduction at Court given in Badáoní differ slightly from Abul Fazl's own account.

at Faizí's and Abul Fazl's successes;* for it was now, after Akbar's return from Bihár, that the memorable Thursday evening discussions commenced, of which the historian Badáoní has left us so vivid an account. Akbar at first was merely annoyed at the "Pharaoh-like pride" of the learned at court; stories of the endless squabbles of these pious casuists had reached his ear; religious persecutions and a few sentences of death passed by his Chief-Justice on Shí'ahs and "others heretics" affected him most deeply; and he now for the first time realized the idea that the scribes and the pharisees formed a power of their own in his kingdom, at the construction of which he had for twenty years been working. Impressed with a favourable idea of the value of his Hindú subjects, he had resolved when pensively sitting in the mornings on the solitary stone at Fathpúr Síkrí, to rule with even hand men of all creeds in his dominions; but as the extreme views of the learned and the lawyers continually urged him to persecute instead of to heal, he instituted the discussions, because, believing himself to be in error, he thought it his duty as ruler to 'enquire.' It is not necessary to repeat here the course which these discussions took.† The unity that had existed among the learned disappeared in the very beginning; abuse took the place of argument, and the plainest rules of etiquette were, even in the presence of the emperor, forgotten. Akbar's doubts instead of being cleared up only increased; certain points of the Hanafí law, to which most Sunnís cling, were found to be better established by the dicta of lawyers belonging to the other three sects; and the moral character of the Prophet was next scrutinized and was found wanting. Makhdúm ul-Mulk wrote a spiteful pamphlet against Shaikh 'Abdunnabí, the Sadr of the empire, and the latter retorted by calling Makhdúm a fool and cursing him. Abul Fazl, upon whom Akbar from the beginning had fixed as the leader of his party, fanned the quarrels by skilfully shifting the disputes from one point to another, and at last persuaded the emperor that a subject ought to look upon the king not only as the temporal, but also as the only spiritual guide. The promulgation of this new doctrine was the making of Abul Fazl's fortune. Both he and Akbar held to it to the end of their lives. But the new idea was in opposition to Islám, the law of which stands above every king, rendering what we call a constitution

* Badáoní ascribes to Makhdúm ul-Mulk an almost prophetic insight into Abul Fazl's character; for the first time he saw Abul Fazl, he said to his disciples, "What religious mischief is there of which that man is not capable?" Bad. III, 72.

† *Vide* pp. 170 *ff.*

impossible ; and though headstrong kings as 'Aláuddín Khiljí had before tried to raise the law of expediency (مصالح وقت, *maṣlahat i waqt*) above the law of the Qorán, they never fairly succeeded in separating religion from law or in rendering the administration of the empire independent of the Mullá. Hence when Abul Fazl four years later, in 986, brought up the question at the Thursday evening meetings, he raised a perfect storm ; and while the disputations, bitter as they were, had hitherto dwelt on single points connected with the life of the Prophet, or with sectarian differences, they henceforth turned on the very principles of Islám. It was only now that the Sunnis at Court saw how wide during the last four years the breach had become ; that " the strong embankment of the clearest law and the most excellent faith had been broken through " ; and that Akbar believed that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous power among all nations. Islám, therefore, possessed in his opinion no superiority over other forms of worship.* The learned party seeing their official position endangered, now shewed signs of readiness to yield, but it was too late. They even signed the remarkable document which Shaikh Mubárah in conjunction with his sons had drafted, a document which I believe stands unique in the whole Church History of Islám. Badáoní has happily preserved a complete copy of it.† The emperor was certified to be a just ruler, and was as such assigned the rank of a ' Mujtahid', *i. e.* an infallible authority in all matters relating to Islám. The ' intellect of the just king' thus became the only source of legislation, and the whole body of the learned and the lawyers bound themselves to abide by Akbar's decrees in religious matters. Shaikh 'Abduunnabí and Makhdúm ul-Mulk signed indeed the document against their will, but sign they did ; whilst Shaikh Mubárah added to his signature the words that he had most willingly subscribed his name, and that for several years he had been anxiously looking forward to the realization of the progressive movement. " The document," says Abul Fazl in the Akbarnámah, " brought about excellent results,—(1) The Court became a gathering place of the sages and learned of all creeds ; the good doctrines of all religious systems were recognized, and their defects were not allowed to obscure their good features ; (2) perfect toleration (*ṣulh-i-kul*, or ' peace with all') was established ; and (3) the perverse and evil-minded were covered with shame on seeing the disinterested motives of

* Pages 178, 179.

† Vide p. 186.

his Majesty, and thus stood in the pillory of disgrace." The copy of the draft which was handed to the emperor, was in Shaikh Mubárák's own handwriting, and was dated Rajab, 987 (September, 1579).

A few weeks afterwards, Shaikh 'Abdunnabí and Makhdúm ul-Mulk were sent to Makkah, and Shaikh Mubárák and his two sons triumphed over their enemies. How magnanimous Abul Fazl was, may be seen from the manner in which he chronicles in the Akbarnámah the banishment of these men. Not a sentence, not a word, is added indicative of his personal grievances against either of them, though they had persecuted and all but killed his father and ruined his family; the narrative proceeds as calm and statesmanlike as in every other part of his great work, and justifies the high praise which historians have bestowed upon his character that "neither abuse nor harsh words were ever found in his household."

The disputations had now come to an end (A. D. 1579), and Faizí and Abul Fazl had gained the lasting friendship of the emperor. Of the confidence which Akbar placed in Faizí, no better proof can be cited than his appointment, in the same year, as tutor to Prince Murád; and as both brothers had entered the military, then the only, service and had received *mansabs*, or commissions, their employment in various departments gave them repeated opportunities to gain fresh distinctions. Enjoying Akbar's personal friendship, both remained at court in Fathpúr Sikrí, or accompanied the emperor on his expeditions. Two years later, Faizí was appointed Sadr of Ágrah, Kálpí, and Kálinjar, in which capacity he had to enquire into the possibility of resuming free tenures (*sayurghúl*), which in consequence of fraudulent practices on the part of government officers and the rapaciousness of the holders themselves had so much increased as seriously to lessen the land revenue; and Abul Fazl, in the very beginning of 1585,* was promoted to the mansab of Hazárí, or the post of a commander of one thousand horse, and was in the following year appointed Díwán of the Province of Dihlí. Faizí's rank was much lower; he was only a commander of Four Hundred. But he did not care for further promotion. Devoted to the muse, he found in the appointment as Poet Laureate, with which Akbar honored him in the end of 1588, that satisfaction which no political office, however high, would have given him. Though the emperor did not pay much attention to poetry, his appreciation of Faizí's genius was

but just; for after Amír Khusráu of Dillí, Muhammadan India has seen no greater poet than Faizí.*

In the end of 1589, Abul Fazl lost his mother, to whose memory he has devoted a page in the Akbarnámah. The emperor, in order to console him, paid him a visit, and said to him, "If the people of this world lived for ever and did not only once die, kind friends would not be required to direct their hearts to trust in God and resignation to His will; but no one lives long in the caravanserai of the world, and hence the afflicted do well to accept consolation."†

Religious matters had in the meantime rapidly advanced. Akbar had founded a new religion, the Dín i Iláhí, or 'the Divine Faith,' the chief feature of which, in accordance with Shaikh Mubárak's document mentioned above, consisted in belief in one God and in Akbar as His viceregent (Khalifah) on earth. The Islamitic prayers were abolished at court, and the worship of the 'elect' was based on that of the Pársís and partly on the ceremonial of the Hindús. The new era (*táríkh-i iláhí*), which was introduced in all government records, as also the feasts observed by the emperor, were entirely Pársí. The Muhammadan grandees at court shewed but little resistance: they looked with more anxiety on the elevation of Hindú courtiers than on Akbar's religious innovations, which after all affected but a few. But their feeling against Abul Fazl was very marked, and they often advised the emperor to send him to the Dak'hin, hoping that some mismanagement in war or in administration would lessen his influence at court. Prince Salím [Jahángír] also belonged to the dissatisfied, and his dislike to Abul Fazl, as we shall see below, became gradually so deep-rooted, that he looked upon him as the chief obstacle to the execution of his wild plans. An unexpected visit to Abul Fazl gave him an excellent opportunity to charge him with duplicity. On entering the house, he found forty writers busy in copying commentaries to the Qorán. Ordering them to follow him at once, he took them to the emperor, and shewing him the copies, he said, "What Abul Fazl teaches me is very different from what he practises in his house." The incident is said to have produced a temporary estrangement between Akbar and Abul Fazl. A similar, but less credible, story is told by the author of the *Zakhírat-ul Khawánín*. He says that

* For his works, *vide* p. 548.

اگر جهانیان طراز یابندگی داشتے و جزیکے راہ نیستی نسیپردے دوسان شداسادل را از
رضا و تسلیم گزید بود - هرگاه درین کاروان سرا هیچکس دیر نماند نکوش ناشکیبائی
را کجا اندازه توان گرفت ॥

Abul Fazl repented of his apostacy from Islám, and used at night to visit *incognito* the houses of dervishes, and, giving them gold muhurs, requested them "to pray for the stability of Abul Fazl's faith," sighing at the same time and striking his knees and exclaiming, "What shall I do!" And just as writers on the history of literature have tried to save Faizí from apostacy and consequent damnation, by representing that before his death he had praised the Prophet, so have other authors succeeded in finding for Abul Fazl a place in Paradise; for it is related in several books that Sháh Abul Ma'álí Qádirí of Láhor, a man of saintly renown,* once expressed his disapproval of Abul Fazl's words and deeds. But at night, so runs the story, he saw in his dream that Abul Fazl came to a meeting held by the Prophet in Paradise; and when the Prophet saw him enter, he asked him to sit down, and said, "This man did for some time during his life evil deeds, but one of his books commences with the words, 'O God, reward the good for the sake of their righteousness, and help the wicked for the sake of Thy love,' and these words have saved him." The last two stories flatter, in all probability, the consciences of pious Sunnís; but the first, if true, detracts in no way from that consistency of opinion and uniform philosophic conviction which pervades Abul Fazl's works; and though his heart found in pure deism and religious philosophy more comfort and more elements of harmony than in the casuistry of the Mullás, his mind from early youth had been so accustomed to hard literary work, that it was perfectly natural for him, even after his rejection of Islám, to continue his studies of the Qorán, because the highest dialectical lore and the deepest philological research of Muhammadan literaturē have for centuries been concentrated on the explanation of the holy book.

To this period also belong the literary undertakings which were commenced under the auspices of the Emperor himself. Abul Fazl, Faizí, and scholars as Badáoní, Naqíb Khán, Shaikh Sultán, Hájí Ibráhím, Shaikh Munawwar and others, were engaged in historical and scientific compilations and in translations from the Sanskrit or Hindí into Persian.† Faizí took the Líláwatí, a well-known book on mathematics, and Abul Fazl translated the Kalilah Damnah under the title of 'Ayár Dánish' from Arabic into Persian. He also took a part in the translation of the Maháblárat and in the composition of the Tárikh i Alfí, the 'History of the Millennium.' The lastmentioned work, curious to say, has an

* Born A. H. 960; died at Láhor, 1024. *Khazínat ul-Afídá*, p. 139.

† *Vide* pp. 104, 105.

intimate connection with the Mahdawí movement, of which particulars have been given above. Although from the time of Shaikh 'Alá's death the disciples of the millennium had to suffer persecution, and the movement to all appearances had died out, the idea of a restorer of the millennium was revived during the discussions in Fathpúr Síkri and by the teachings of men of Sharif i 'Amulí's stamp,* with this important modification that Akbar himself was pointed to as the 'Lord of the Age,' through whom faded Islám was to come to an end. This new feature had Akbar's full approval, and exercised the greatest influence on the progress of his religious opinions. The Táríkh i Alfí, therefore, was to represent Islám as a thing of the past; it had existed thousand (*alf*) years and had done its work. The early history, to the vexation of the Sunnis, was related from a Shí'ah point of view, and worse still, the chronology had been changed, inasmuch as the death of the Prophet had been made the starting point, not the *hijrah*, or flight, of the Prophet from Makkah to Madínah.

Towards the middle of A.H. 1000 (begining of 1592, A.D.), Akbar promoted Abul Fazl to the post of Dúhazárí, or commander of two thousand horse. Abul Fazl now belonged to the great Amírs (*umará i kubár*) at court. As before, he remained in immediate attendance on the emperor. In the same year, Faizí was sent to the Dak'hin as Akbar's ambassador to Burhán ul-Mulk and to Rájah 'Alí Khán of Khándesh, who had sent his daughter to Prince Sálm. Faizí returned after an absence of more than sixteen months.

Shaikh Mubárák, who after the publication of his famous document had all but retired from the world, died in the following year at Láhor, (Sunday, 17th Zí Qa'dah, 1001, or 4th September, 1593). He had reached the age of ninety, and had occupied himself in the last years of his life with the compilation in four volumes of a gigantic commentary to the Qorán, to which he had given the title of *Manba'u Nafíus ul 'Uyún*. He completed it, in spite of failing eyesight, a short time before his death.

* Page 452. We hear the last of the Mahdawí movement in 1628, at the accession of Sháhjahán. Akbar was dead and had not restored the Millennium; during Jahángír's reign, especially in the beginning, the court was indifferent to religion, and the king retained the ceremony of *sydah*, or prostration, which Muhammadans believe to be due to God alone. But Sháhjahán, on his accession, restored many Muhammadan rites that had fallen in abeyance at court; and as he was born in 1000 A. H., he was now pointed to as the real restorer. Since that time the movement has found no disciples.

The historian Badáoní speaks of him as follows :—

Shaikh Mubárah belonged to the most distinguished men of learning of the present age. In practical wisdom, piety, and trust in God, he stood high among the people of his time. In early life he practised rigorous asceticism ; in fact, he was so strict in his views regarding what is lawful and unlawful, that if any one, for example, came to a prayermeeting with a gold ring on his finger, or dressed in silk, or with red stockings on his feet, or red or yellow coloured clothes on him, he would order the offending articles to be removed. In legal decisions he was so severe as to maintain that for every hurt exceeding a simple kick, death was the proper punishment. If he accidentally heard music while walking on the street, he ran away, but in course of time he became, from divine zeal, so enamoured of music, that he could not exist without listening to some voice or melody. In short, he passed through rather opposite modes of thought and ways of life. At the time of the Afghán rule, he frequented Shaikh 'Alá's fraternity ; in the beginning of his Majesty's reign, when the Naqshbandís had the upper hand, he settled matters with that sect ; afterwards he was attached to the Hamadání school ; and lastly, when the Shí'ahs monopolized the court, he talked according to their fashion. 'Men speak according to the measure of their understanding'—to change was his way, and the rest you know. But withal he was constantly engaged in teaching the religious sciences. Prosody also, the art of composing riddles, and other branches, he understood well ; and in mystic philosophy he was, unlike the learned of Hindústán, a perfect master. He knew Shátibí* by heart, explained him properly, and also knew how to read the Qorán in the ten different modes. He did not go to the palaces of the kings, but he was a most agreeable companion and full of anecdote. Towards the end of his life, when his eyesight was impaired, he gave up reading and lived in seclusion. The commentary to the Qorán which he composed, resembles the *Tafsír al Kabír* [the "Great Commentary"], and consists of four thick volumes, and is entitled *Manba'u Nafáís ul 'Uyún*. It is rather extraordinary that there is a passage in the preface in which he seems to point to himself as the renovator of the new century.† We know what this 'renovating' means. About the time he finished his work, he wisely committed the Farízi Ode (in 6) which consists of seven hundred verses, and the Ode Bardah, the Ode by Ka'b ibn Zubair, and other Odes to memory, and recited them as daily homilies, till on the 17th Zí Qa'dah, 1001, he left this world at Lahor for the judgment-seat of God.

* A writer on 'Tajwíd,' 'the art of reading the Qorán correctly'.

† Badáoní says in his 'Naját ur rashíd' that Jaláluddín Suyútí, in his time the most universal scholar of all Arabia, pointed likewise to himself as the renovator of the 10th century.

I have known no man of more comprehensive learning ; but alas ! under the mantle of the dervish there was such a wicked love of worldly preferment, that he left no tittle of our religion in peace. When I was young, I studied at Ágrah for several years in his company. He is indeed a man of merit ; but he committed worldly and irreligious deeds, plunged into lust of possession and rank, was timeserving, practised deceit and falsehood, and went so far in twisting religious truth, that nothing of his former merit remains. “ Say, either I am in the correct path or in clear error, or you ” [Qorán, xxxiv, 23]. Further, it is a common saying that the son brings the curse on the head of his father ; hence people have gone beyond Yazíd and say, ‘ Curse on Yazíd,* and on his father, too.’

Two years after Shaikh Mubárah’s death, Abul Fazl also lost his brother Faizí, who died at the age of fifty after an illness of six months on the 10th Safar, 1004 (5th October, 1595). When in his last moments, Akbar visited him at midnight, and seeing that he could no longer speak, he gently raised his head and said to him, “ Shaikh Jío, I have brought Hakím ’Alí with me, will you not speak to me ? ” But getting no reply, the emperor in his grief threw his turban to the ground, and wept loud ; and after trying to console Abul Fazl, he went away.† How deeply Abul Fazl loved his elder brother, is evident from the numerous passages in the Akbarnámah and the Áín in which he speaks of him, and nothing is more touching than the lines with which he prefaces the selections in the Áín made by him from his brother’s poems. “ The gems of thought in his poems will never be forgotten. Should leisure permit and my heart turn to worldly occupations, I would collect some of the excellent writings of this unrivalled author of the age, and gather, with the eye of a jealous critic, yet with the hand of a friend, some of his poems. But now it is brotherly love alone, which does not travel along the road of critical nicety, that commands me to write down some of his verses.”‡ Abul Fazl, notwithstanding his onerous duties, kept his promise, and two years after the death of his brother, he collected the stray leaves of Faizí’s *Marhiz ul-Adwár*, not to mention the numerous extracts which he has preserved in the Akbarnámah.

* Husain, in whose remembrance the Muharram lamentations are chanted, was murdered by Yazíd ; hence the latter is generally called *Yazíd i ma’ín*, ‘ Yazíd, the accursed.’ Badáoní here calls Abul Fazl Yazíd. Poor Badáoní had only the thousand big’habs which Akbar had given him rent-free, but his school fellow, Yazíd Abul Fazl, was a commander of two thousand and the friend of the emperor.

† Badáoní, II, 406.

‡ Page 549.

It was about the same time that Abul Fazl was promoted to the post of a Commander of two thousand and five hundred horse. Under this rank he has entered his own name in the list of grantees in the *Áin i Akbarí*, which work he completed in the same year when he collected his brother's literary remains (1596-97).

In the following year, the forty-third of Akbar's reign, Abul Fazl went for the first time on active service. Sultán Murád* had not managed matters well in the Dak'hin, and Akbar now despatched Abul Fazl with orders to return with the Prince, whose excessive drinking caused the emperor much anxiety, provided the officers of the imperial camp made themselves responsible to guard the conquered territory. If the officers were disinclined to guarantee a faithful conduct of the war, he was to see the Prince off, and take command with Sháhrukh Mírzá.† The wars in the Dak'hin, from their first commencement under Prince Murád and the Khán Khánán, are marked by a most astounding duplicity on the part of the imperial officers, and thousands of men and immense stores were sacrificed, especially during the reign of Jahángír, by treacherous and intriguing generals. In fact, the Khán Khánán himself was the most untrustworthy imperial officer. Abul Fazl's successes, therefore, were chiefly due to the honesty and loyalty with which he conducted operations. When he arrived at Burhánpúr, he received an invitation from Bahádur Khán, king of Khándesh, whose brother had married Abul Fazl's sister. He consented to come on one condition, namely, that Bahádur Khán should vigorously assist him and thus aid the cause of the emperor. Bahádur was not inclined to aid the imperialists in their wars with the Dak'hin, but he sent Abul Fazl rich presents, hoping that by this means he would escape the penalty of his refusal. Abul Fazl, however, was not the man to be bribed. "I have made a vow," said he in returning the presents, "not to accept presents till four conditions are fulfilled—(1) friendship; (2) that I should not value the gift too high; (3) that I should not have been anxious to get a present; and (4) necessity to accept it. Now supposing that the first three are applicable to the present case, the favour of the emperor has extinguished every desire in me of accepting gifts from others."

Prince Murád had in the meantime retreated from Ahmadnagar to Nlichpúr, and as the death of his infant son Mírzá Rustam made him

* Page 335.

† Page 312.

melancholy, he continued to drink, though dangerously ill with delirium tremens. When informed of Abul Fazl's mission, he returned at once towards Ahmadnagar, in order to have a pretext for not going back to his father, and he had come to the banks of the Púrná,* twenty kos from Daulatábád, when death overtook him. Abul Fazl arrived the same day, and found the camp in the utmost confusion. Each commander recommended immediate return; but Abul Fazl said that he was determined to march on: the enemy was near, the country was foreign ground, and this was no time for returning, but for fighting. Several of the commanders refused to march on, and returned; but Abul Fazl, nothing daunted, after a delay of a few days, moved forward, humoured the officers, and supplied in a short time all wants. Carefully garrisoning the country, he managed to occupy and guard the conquered districts with the exception of Násik, which lay too far to the west. But he sent detachments against several forts, and conquered Baiṭálah, Taltum, and Satoundá. His headquarters were on the Godáwarí. He next entered into an agreement with Chánd Bíbí, that, after punishing Abhang Khán Habshí, who was at war with her, she should accept Janír as fief and give up the fort of Ahmadnagar.

Akbar had in the meantime gone to Ujjain. The Dak'hin operations had also become more complicated by the refusal of Bahádur Khán to pay his respects to Prince Dányál, and war with Khándesh had been determined on. Akbar resolved to march on Ásír, Bahádur Khan's stronghold, and appointed Prince Dányál to take command at Ahmadnagar. Dányál sent immediate instructions to Abul Fazl to cease all operations, as he wished to take Ahmadnagar personally. When the Prince therefore left Burhánpúr, Abul Fazl, at Akbar's request, left Mírzá Sháhrúkh, Mír Murtazá, and Khwájah Abul Hasan in charge of his corps, and hastened to meet the emperor. On the 14th Ramazán, 1008 (beginning of the 44th year of Akbar's reign), he met Akbar at K'hargon, near Bījágarh. The emperor received him with the following verse—

فرخنده شب به داند و خوش مهتابے تا با تو حکایت کنم از هر بابے

Serene is the night and pleasant is the moonlight, I wish to talk to thee on many a subject.

* The southern Púrná is meant. The northern Púrná flows into the Taptí in Khándesh; whilst the southern Púrná, with the Dúdná, flows into the Godáwarí. Prince Murád had gone from Illichpúr to Narnálah, and from there to Sháhpúr, which he had built about eight miles south of Bálápúr. It is now in ruins.

and promoted him for his excellent management to a command of four thousand. The imperial army now marched on *Asir* and commenced the siege*. One day, Abul Fazl inspected some of his trenches, when one of the besieged, who had deserted to Akbar's camp, offered to shew him a way by which the Imperialists might get over the wall of the *Málai Fort*, an important fortification below *Asirgarh* itself. Half way up the mountain, to the west and slightly to the north, were two renowned outworks, called the *Málai* and *Antar Málai*, which had to be conquered before *Asir* itself could be reached; and between the north-west and north, there was another bastion called *Chúnah Málai*. A portion of its wall was not finished. From east to south-west there were hills, and in the south was a high mountain called *Korhiah*. A hill in the south-west, called *Sápan*, was occupied by the Imperialists. Abul Fazl determined on availing himself of the information given by the deserter, and selected a detachment to follow him. Giving orders to the officer commanding the trench to watch for the sound of the trumpets and bugles, when he was to hasten to his assistance with ladders, he went in the dark of night, whilst it was raining, with his selected men on Mount *Sápan*, and sent a few of his men under *Qará Beg* along the road that had been pointed out to him. They advanced, broke open a gate of *Málai Fort*, and sounded the bugle. The besieged rose up to

* "Akbar had no sooner crossed the *Nerebada* [*Narbadá*], when *Radzia Bador-xa* [*Rájah Bahádur Sháh*], who had possession of the fortress of *Hasser* [*Asir*], fortified the same against the king, and collected provisions from the neighbourhood. The king, thinking it dangerous to leave this fortress in his rear, considered how it might be captured. This fortress has three castles, of which the first is called *Cho-Tzanin*, the second *Commerghar*: and the third is placed on the very summit of the hill, so that it is a conspicuous object at the distance of six coss. The king with no delay surrounded it on all sides; and so energetically pressed the siege night and day, that at the end of six months it was on the point of being captured. *Bador-xa* however perceiving his danger, having obtained a pledge that his life and property should be safe, came as suppliant to the king and surrendered himself****. Whilst the king was at this place, *Abdul Fazl* [*Abul Fazl*] came to him, and so worked upon his mind, that he fully determined to set out for the war in the Deccan." From Prof. *Lethbridge's* 'Fragment of Indian History,' translated from *De Laet's* '*India Vera*,' and published in the *Calcutta Review* for 1873.

De Laet is wrong in a few minor details. I cannot identify the name *Cho-Tzanin*. '*Commerghar*' is the Persian '*Kamargáh*', 'the middle of a mountain.' The names of Fort *Chúnah Málai* and of Mount *Korhiah* are doubtful, the MSS. having *Khvájah Málai* and *Korthah*, *Kortah*, *Kodhiah*, and similar variations.

Vide also *Gazetteer*, Central Provinces, p. 8.

oppose them, and Abul Fazl hastened to his men and joined them at break of day when the besieged withdrew in confusion to Āsír. On the same day, other detachments of the army occupied Chúnah Málai and Mount Korhiah, and Bahádur Khán, unable to resist longer, sued for pardon (1009). Prince Dányál, who had in the meantime conquered Ahmadnagar,* now joined his father at Āsír.

About this time disturbances broke out in the Dak'hin, caused by Rájú Manná, and a party set up the son of 'Alí Sháh as king. As the latter found numerous adherents, the Khán Khánán was ordered to march against him, and Abul Fazl was sent to Násik; but a short time afterwards, he was told to join the Khán Khánán. Akbar returned, in the 46th year, to Aghrah, leaving Prince Dányál in Burhánpúr. Abul Fazl had no easy life in the Dak'hin. The Khán Khánán stood idle at Ahmadnagar, because he was disinclined to fight, and left the operations to Abul Fazl, who looked upon him as a traitor. Abul Fazl vigorously pushed on operations, ably assisted by his son 'Abdurrahmán. After coming to terms with the son of 'Alí Sháh, he attacked Rájú Manná, recovered Jálnahpúr and the surrounding district, and inflicted several defeats on him. Manná found a temporary asylum in Daulatábád, and in a subsequent engagement he was nearly captured.

As early as during the siege of Āsír, Prince Salím, who had been sent against the Ráná of Udaipúr, had rebelled against his father, and had moved to Iláhábád, where he had assumed the title of king. Though on Akbar's return from Burhánpúr a reconciliation had been effected, the prince, in the forty-seventh year, shewed again signs of rebellion, and as many of Akbar's best officers appeared to favour Salím, the emperor recalled Abul Fazl, the only trustworthy servant he had. As his presence at Court was urgently required, Akbar sent him orders to leave the troops of his contingent in the Dak'hin. Putting his son 'Abdurrahmán in charge of his corps, Abul Fazl set out for Aghrah, only accompanied by a few men. Salím, who looked upon him with little concealed hatred, thought Abul Fazl's journey, unprotected as he was, an excellent opportunity to get rid of him. He, therefore, persuaded Rájah Bir Singh, a Bundelá chief of U'rchah (U'ṛchhá),† through whose territory Abul Fazl was likely to pass, to lay in wait for him and kill

* Among the plunder taken at Ahmadnagar was a splendid library. Faizí's library, having on his death lapsed to the state, had been incorporated with the Imperial Library.

† *Vide* p. 488.

him. Bir Singh, who was in disgrace at Court, eagerly seized the opportunity of pleasing the Prince, who no doubt would substantially reward him on his accession, and posted a large body of horse and foot near Narwar. When arrived at Ujjain, Abul Fazl was warned of Salīm's intention, and his men tried to persuade him to go via Ghāṭī Chāndā, but Abul Fazl said that thieves and robbers had no power to stop him on his way to Court. He, therefore, continued his journey towards Narwar. On Friday, the 4th Rabī' I, 1011 (12th August, 1602), at a distance of about half a *kos* from Sarāi Bar, which lies six *kos* from Narwar, Bir Singh's men came in sight. The few men that Abul Fazl had with him, strongly advised him to avoid a fight, and an old servant, Gadāi Khān Afghān, told him quickly to retreat to Antrī, which was three *kos* distant, as Rāi Rāyān and Sūraj Singh were stationed there with three thousand Imperial horse: he might first join them, and then punish Bir Singh. But Abul Fazl thought it a disgrace to fly. He defended himself bravely, but in a short time he was surrounded, and, pierced by the lance of a trooper, he fell dead to the ground. Bir Singh cut off Abul Fazl's head, and sent it to Salīm in Ilāhābād, who, it is said, had it thrown "into an unworthy place," where it lay for a long time.

The Dutch traveller De Laet gives the following account of Abul Fazl's death.*

Salīm returned to Halebassa [Ilāhbās, the old form of Ilāhābād], and began to coin gold and silver money in his own name, which he even sent to his father, to irritate him the more. The king, enraged at this, wrote an account of all that had happened to Abul Fazl, who bade the king be of good courage, for he would come to him as quickly as possible; and added that his son should be brought bound to him, either by fair means or by foul. Accordingly, a little afterwards, having obtained leave of absence from Daniel Xa [Dānyāl Shāh], he took to the road with about two or three hundred horsemen, leaving orders for his baggage to follow him. Xa-Selum, to whom all these things were known, recalling how hostile Fazl had always been towards him, and hence justly fearing that his father would be more exasperated than ever against him, judged it best to intercept him on his journey. So he begged Radzia Bertzingh Bondela, who lived in his

* From Prof. E. Lethbridge's 'Fragment of Indian History', Calcutta Review, 1873.

The place near which Abul Fazl was killed, is called in the MSS. سرای بر *Sarāi Bar*. De Laet's Soor appears to be a bad reading for Narwar.

province of Osseen [Ujjain], to lie in wait for Fazl near Soor [Narwar?] and Gualer [Gwáliár], and to send his head to him, promising that he would be mindful of so great a benefit, and would give him the command of five thousand cavalry. The Radzia consented, and waited with a thousand cavalry and three thousand infantry about three or four coss from Gualer, having sent out scouts into the neighbouring villages, to give him early warning of the approach of Fazl. Accordingly when the latter, ignorant of the ambuscade, had come as far as Collebaga [Kálábágh], and was going towards Soor, Radzia Bertzingh and his followers fell upon him on all sides. Fazl and his horsemen fought bravely, but being overpowered by numbers, they were gradually worn out. Fazl himself, having received twelve wounds in the fight, was pointed out by a captive slave under a neighbouring tree, and was taken and beheaded. His head was sent to the prince, who was greatly pleased."

Prince Salím, with that selfish nonchalance and utter indifference that distinguished him throughout life, openly confesses in his 'Memoirs' that he brought about Abul Fazl's murder, because he was his enemy, and, with a naiveté exclusively his own, represents himself as a dutiful son who through the wickedness of others had been deprived of his father's love. He says—

"On my accession, I promoted Rájah Bir Singh, a Bundelá Rájput, to a command of three thousand. He is one of my favourites, and he is certainly distinguished among his equals for his bravery, good character, and straightforwardness. My reason for promoting him was this. Towards the end of my father's reign, Shaikh Abul Fazl, a Hindústání Shaikh by birth, who was well known for his learning and wisdom, and who had externally ornamented himself with the jewel of loyalty, though he sold himself at a high price to my father, had been called from the Dak'hin. He was no friend of mine, and damaged openly and secretly my reputation. Now about that time, evil-minded and mischievous men had made my father very angry with me, and I knew that, if Abul Fazl were to come back to Court, I would have been deprived of every chance to effect a reconciliation. As he had to pass on his way through the territory of Bir Singh Bundelá, who at that time had rebelled against the emperor, I sent a message to the latter to say that, if he would waylay Abul Fazl and kill him, I would richly reward him. Heaven favoured him, and when Abul Fazl passed through his land, he stopped him on his way, dispersed after a short fight his men, and killed him, and sent his head to me at Ilahábád. Although my father was at first much vexed, Abul Fazl's death produced one good result: I could now without further annoyance go to my father, and his bad opinion of me gradually wore away."

At another place in his 'Memoirs', when alluding to the murder, he says, as if an afterthought had occurred to him, that he ordered Bir Singh to kill Abul Fazl, because 'he had been the enemy of the Prophet.'

When the news of Abul Fazl's death reached court, no one had the courage to break it to the emperor. According to an old custom observed by Timur's descendants, the death of a prince was not in plain words mentioned to the reigning emperor, but the prince's vakíl presented himself before the throne with a blue handkerchief round his wrist; and as no one else would come forward to inform Akbar of the death of his friend, Abul Fazl's vakíl presented himself with a blue handkerchief before the throne. Akbar bewailed Abul Fazl's death more than that of his son; for several days he would see no one, and after enquiring into the circumstances he exclaimed, "If Salím wished to be emperor, he might have killed me and spared Abul Fazl," and then recited the following verse—

شیخ ما از شوق بیکد چون سوی ما آمده ز اشتیاق پای بوسی بر رویا آمده

My Shaikh in his zeal hastened to meet me,
He wished to kiss my feet, and gave up his life.

Akbar, in order to punish Bir Singh, sent a detachment under Patr Dás and Ráj Singh* to Uṇḍchá. They defeated the Bundelá chief in several engagements, drove him from Bhánder and shut him up in Frich. When the siege had progressed, and a breach was made in the wall, Bir Singh escaped by one of Ráj Singh's trenches, and withdrew to the jungles closely pursued by Patr Dás. As it seemed hopeless to catch him, Akbar called Patr Dás to Court; but ordered the officers stationed about Uṇḍchá to kill the rebel wherever he shewed himself. In the beginning of the last year of Akbar's reign, Bir Singh was once surprised by Rájah Ráj Singh, who cut down a good number of his followers. Bir Singh himself was wounded and had a narrow escape. But the emperor's death, which not long afterwards took place, relieved Bir Singh of all fears. He boldly presented himself at Jahángír's Court, and received Uṇḍchá and a command of three thousand horse as his reward.

"It has often been asserted," says the author of the *Muásir ul-Umará*, "that Abul Fazl was an infidel. Some say, he was a Hindú, or a fire-worshipper, or a free-thinker, and some go still further and

* Pages 469 and 458.

call him an atheist ; but others pass a juster sentence, and say that he was a pantheist, and that, like other Súfís, he claimed for himself a position above the law of the Prophet. There is no doubt that he was a man of lofty character,* and desired to live at peace with all men. He never said anything improper. Abuse, stoppages of wages, fines, absence on the part of his servants, did not exist in his household. If he appointed a man, whom he afterwards found to be useless, he did not remove him, but kept him on as long as he could ; for he used to say that, if he dismissed him, people would accuse him of want of penetration in having appointed an unsuitable agent. On the day when the sun entered Aries, he inspected his whole household and took stock, keeping the inventory with himself, and burning last year's books. He also gave his whole wardrobe to his servants, with the exception of his trousers, which were burnt in his presence.

“ He had an extraordinary appetite. It is said that, exclusive of water and fuel, he consumed daily twenty-two sers of food. His son 'Abdurrahmán used to sit at table as *safurchí* (head butler) ; the superintendent of the kitchen, who was a Muhammadan, was also in attendance, and both watched to see whether Abul Fazl would eat twice of one and the same dish. If he did, the dish was sent up again the next day. If anything appeared tasteless, Abul Fazl gave it to his son to taste, and he to the superintendent, but no word was said about it. When Abul Fazl was in the Dak'hin, his table luxury exceeded all belief. In an immense tent (*chihulráuatí*) one thousand rich dishes were daily served up and distributed among the Amírs ; and near it another large tent was pitched for all-comers to dine, whether rich or poor, and *k'hihrí* was cooked all day and was served out to any one that applied for it.”

“ As a writer, Abul Fazl stands unrivalled. His style is grand and is free from the technicalities and flimsy prettiness of other Munsáís,† and the force of his words, the structure of his sentences, the suitableness of his compounds, and the elegance of his periods, are such that it would be difficult for any one to imitate them.”

It is almost useless to add to this encomium bestowed on Abul Fazl's style. 'Abdullah, king of Bukhárá, said that he was more afraid of Abul Fazl's pen than of Akbar's arrow. Everywhere in India he is known as ‘the great Munshí.’ His letters are studied in all Madrasahs,

* I may remark here that Abul Fazl never accepted a title.

† This is also the opinion of the author of the *Haft Iqlim* (*vide* p. 508).

and though a beginner may find them difficult and perplexing, they are perfect models. But a great familiarity, not only with the Persian language, but also with Abul Fazl's style, is required to make the reading of any of his works a pleasure. His composition stands unique, and though everywhere studied, he cannot be, and has not been, imitated. The writers after him write in the style of the *Pádisháhnámah*, the '*Álamárái*—*Šikandarí*, or in the still more turgid manner of the '*Álamgírnámah*, the *Ruq'át Bedil*, and other standard works on *Inshá*.

A praiseworthy feature of Abul Fazl's works lies in the purity of their contents. Those who are acquainted with Eastern literature will know what this means. I have come across no passage where woman is lightly spoken of, or where immorality is passed over with indifference. Of his love of truth and the nobility of his sentiments* I have spoken in the Preface.

Abul Fazl's influence on his age was immense. It may be that he and Faizí led Akbar's mind away from Islám and the Prophet—this charge is brought against them by every Muhammadan writer; but Abul Fazl also led his sovereign to a true appreciation of his duties, and from the moment that he entered Court, the problem of successfully ruling over mixed races, which Islám in but few other countries had to solve, was carefully considered, and the policy of toleration was the result. If Akbar felt the necessity of this new law, Abul Fazl enunciated it and fought for it with his pen, and if the Khán Khánáns gained the victories, the new policy reconciled the people to the foreign rule, and whilst Akbar's apostacy from Islám is all but forgotten, no emperor of the Mughul dynasty has come nearer to the ideal of a father of the people than he. The reversion, on the other hand, in later times to the policy of religious intolerance, whilst it has surrounded in the eyes of the Moslems the memory of Aurangzíb with the halo of sanctity and still inclines the pious to utter a *rahmahu-lláhu* (May God have mercy on him!) when his name is mentioned, was also the beginning of the breaking up of the empire.

Having elsewhere given numerous extracts from *Badáoní* to shew that Akbar's courtiers ascribed his apostacy from Islám to Faizí and Abul Fazl, I need not quote other works, and will merely allude to a couplet by 'Urfi† from one of his Odes in which he praises the Prophet—

* Let the reader consult Gladwin's rendering of Abul Fazl's introduction to the fourth book of the *Áfn*. Gladwin's *Áfn*, II, pp. 285 to 291. The passage is anti-Islamitic.

† For 'Urfi *vide* p. 569. The metre of the couplet is Long *Ramál*.

یوسف نفس مرا ز آسیب اخوان دور دار گاین حسودان مروت سوز نا ابن بے گناه
با قوت غول همزادند در راه سلوک با فساد گرگ انبارت در نودبک چاه

O Prophet, protect the Joseph of my soul (*i. e.* my soul) from the harm of the brothers; for they are ungenerous and envious, and deceive me like evil sprites and lead me wolf-like to the well (of unbelief).

The commentators unanimously explain this passage as an allusion to the brothers Faizí and Abul Fazl. I may also cite the *Tárikh* of Abul Fazl's death, which the *Khán i A'zam Mírzá Kokah* is said to have made—

تیغ اعجاز نبی الله سر باغی برید

The wonderful sword of God's Prophet cut off the head of the rebel.*

But Abul Fazl appeared to him in a dream and said, "The date of my death lies in the words *بده ابو الفصل*, 'The slave Abul Fazl'—which likewise gives 1011 A. H.

Abul Fazl's works are the following—

(1) The *Akbarnámah* with the *Áín i Akbarí*, its third volume. The *Áín i Akbarí* was completed in the 42nd year of Akbar's reign; only a slight addition to it was made in the 43rd year on account of the conquest of Barár (1596-97, A. D.). The contents of the *Akbarnámah* have been detailed in the Preface. The second volume contains an account of the first forty-six years of Akbar's reign † There exists a continuation up to the end of Akbar's reign by 'Ináyatullah Muhibb 'Alí. Thus at least the continuator is called in two MSS. that I have seen. Elphinstone says that the name of the continuator is Muhammad Salia, which seems to be a corruption of Muhammad Sálh.

(2) The *Maktúbát i 'Alíámí*, also called *Inshá i Abul Fazl*. This book contains letters written by Abul Fazl to kings and chiefs. Among them are the interesting letters written to the Portuguese priests, and to 'Abdullah of Bukhárá, in reply to his question whether Akbar had renounced Islám. Besides, there are prefaces and reviews, a valuable essay on the progress of the art of writing, portions of which are given in the *Áín*, &c. The collection was made after Abul

* The word *باغی* *bāghī*, a rebel, has the numerical value of 1013; but the head (of the word, the letter *ب*) is cut off, hence $1013 - 2 = 1011$, the year of the Hujah in which Abul Fazl was murdered. The metre of the hemistich is Long Ranz.

† The 46th year lasted from the 15th Ramazán, 1009, to 26th Ramazán, 1010, *i. e.* to about five months before Abul Fazl's death.

Fazl's death by 'Abduççamad, son of Afzal Muhammad, who says that he was a son of Abul Fazl's sister and also his son-in-law. The book, as above remarked, is frequently read in Madrasahs, and there exist many lithographed editions. In all of them, the contents constitute three books; but Amír Haidar Husainí of Bilgrám says in the preface to his 'Sawáníh i Akbarí'* that he had a collection of four books, remarking at the same time that MSS. of the fourth are very rare. It looks, indeed, as if Amír Haidar's copy was unique.

(3) The *Ayár Dánish*,† which is mentioned on p. 106.

Besides, I have seen in different books that Abul Fazl also wrote a *Risálah i Munáját*, or 'Treatise on Prayers'; a *Jámi'ullughát*, a lexicographical work; and a '*Kashkol*'. The last word means a 'beggar's cup,' or rather the small basket or bowl in which beggars in the East collect rice, dates, &c., given as alms, and hence the term is often applied to collections of anecdotes or short stories. But I have seen no copies of these works. It was also mentioned above that Abul Fazl presented, on his introduction at Court, two commentaries, of which no MSS. seem to exist at present. Nor need I again refer to the part which he took in the translations from Sanskrit and the compilation of the *Tárikh i Alí*.

The '*Durar ul Manshúr*', a modern Tazkirah by Muhammad 'Askarí Husainí of Bilgrám, selects the following inscription written by 'Abul Fazl for a temple in Kashmír‡ as a specimen both of Abul Fazl's writing and of his religious belief. It is certainly very characteristic, and is easily recognized as Abul Fazl's composition.

* Regarding this valuable work, *vide* p. 316, note.

† As the word is pronounced in India, instead of '*Iyár i Dánish*,' 'the test of wisdom' The author of the *Haft Iqlím* seems to allude to this work; for he says that Abul Fazl, when he saw him in 1000 A. H., was engaged in re-writing the *Nawádir i Hikáyât*.

‡ Abul Fazl says in the fourth book of the *Aín*—"The best people in Kashmír are the Brahmans. Although they have not yet freed themselves from the fetters of blind belief and adherence to custom, they yet worship God without affectation. They do not sneer at people of other religions, utter no desires, and do not run after lucre. They plant fruit trees and thus contribute to the welfare of their fellow-creatures. They abstain from meat, and live in celibacy. There are about two thousand of them in Kashmír."

Akbar seems to have looked upon these Kashmírí Rishis as model men.

الهی بهر خانه که می نگرم جویای تو اند و بهر زبان که می شنوم
جویای تو * شعر *

کفر و اسلام در رهت بویان وحده لا شریک له گوین
اگر مسجد است بید تو نعره قدوس میزنند و اگر کلیسیاست بشوق تو
ناقوس می جنبانند * بیت *

که معنکف دبرم و گه ساکن مسجد - یعنی که تو را می طلبم خانه بخانه
اگر خاصان ترا بکفر و اسلام کار نیست این هر دو را در برده اسلام تو بار نه
کفر کافرا و دین دیندار را ذره وردی دل عطار را
این خانه بنیت ایتلاف قلوب مؤحدان هندوستان و خصوصاً معبود پرستان
عرصه کشمیر تعمیر یافته *

بفرمان خدیو تخت و افسر چراغ آفرینش شاه اکبر
نظام اعتدال هفت معدن کمال امتزاج چار عنصر
هر که نظر صدق نیداخته این خانه را خراب سازد باید که نخست
معبد خود را بیدازد چه اگر نظر بر دل است با همه ساختنی است
و اگر چشم بر آب و گل است همه بر انداختنی * بیت *

خداوند اچودان کار دادی مدار کار بر نیت نهادی
توئی بر بارگاه نیت آگاه به بپش شاه داری بیت شاه

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee !

Polytheism and Islám feel after Thee,

Each religion says, 'Thou art one, without equal'

If it be a mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque,

But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy ; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,

But the dust of the rosepetal * belongs to the heart of the perfume-seller.

* This line is Súfistic. The longing of the heart after God is compared to the perfume which rises from the rose petals. The perfume-seller, i. e. the Unitarian, is truly religious, and is equally removed from heresy and orthodoxy.

This temple was erected for the purpose of binding together the hearts of the Unitarians in Hindústán, and especially those of His worshippers that live in the province of Kashmír,

By order of the Lord of the throne and the crown, the lamp of creation, Sháh Akbar,

In whom the seven minerals find uniformity, in whom the four elements attain perfect mixture.*

He who from insincere motives destroys this temple, should first destroy his own place of worship; for if we follow the dictates of the heart, we must bear up with all men, but if we look to the external, we find everything proper to be destroyed.

O God, Thou art just and judgest an action by the motive;

Thou knowest whether a motive is sublime, and tellest the king what motives a king should have.

I have a few notes on Abul Fazl's family, which may form the conclusion of this biographical notice. The *Áin* gives the following list of Shaikh Mubárah's sons.

1. Shaikh Abul Faiz, better known under his poetical name of Faizí. He was born in A. H. 954 (A. D. 1547), and seems to have died childless.

2. Shaikh Abul Fazl, born 14th January, 1551, murdered 12th August, 1602.

3. Shaikh Abul Barakát, born 17th Shawwál, 960 (1552). "Though he has not reached a high degree of learning, he knows much, is a practical man, and well versed in fencing. He is good-natured and fond of dervishes." He served under Abul Fazl in Khándesh.

4. Shaikh Abul Khair, born 22nd Jumáda I, 967. "He is a well informed young man, of a regulated mind." He, too, must have entered the Imperial service; for he is mentioned in the Akbar-námah as having been sent by the emperor to the Dak'hin to fetch Prince Dányál.

5. Shaikh Abul Makárim, born 23rd Shawwál, 976. He was wild at first, but guided by his father he learned a good deal. He also studied under Sháh Abul Fath Shírází.

The above five sons were all by the same mother, who, as remarked above, died in 998.

6. Shaikh Abú Turáb, born 23rd Zil Hijjah, 988. "Though

* *I. e.* Akbar is the *insán i káml*, or perfect man.

his mother is another one, he is admitted at Court, and is engaged in self-improvement."

Besides the above, Abul Fazl mentions two posthumous sons by *gummá*, or concubines, *viz.* Shaikh Abul Hámíd, born 3d Rabí' II, 1002, and Shaikh Abú Ráshid, born 1st Jumáda I, 1002. "They resemble their father."

Of Mubárák's daughters, I find four mentioned in the histories—

1. One married to Khudáwánd Khán Dak'hiní; *vide* p. 442. Badáoní calls her husband a *Iláfi*, *i. e.*, a Shí'ah, and says he died in Karí in Gujarát.

2. One married to Husámuddín; *vide* p. 441.

3. One married to a son of Rájah 'Alí Khán of Khándesh. Their son Safdar Khán was made, in the 45th year of Akbar's reign, a commander of one thousand.

4. Ládlí Begum, married to Islám Khán; *vide* p. 493, note 1. Mr. T. W. Beale of Ágrah, the learned author of the *Miftáh ut-tawárikh*, informs me that Ládlí Begum died in 1017, or five years before the death of her husband. Her mausoleum, called the 'Rauzah i Ládlí Begum,' is about two miles to the east of Akbar's mausoleum at Sikandrah, near Ágrah. The interior was built of marble, and the whole was surrounded by a wall of red Fathpúr sandstone. It was completed in 1004. In 1843, Mr. Beale saw in the Rauzah several tombs without inscriptions, and a few years ago the place was sold by government to a wealthy Hindú. The new owner dug up the marble stones, sold them, and destroyed the tombs, so that of the old Rauzah nothing exists now-a-days but the surrounding wall. Mr. Beale thinks that the bodies of Shaikh Mubárák, Faizí, and Abul Fazl were likewise buried there, because over the entrance the following inscription in Tughrá characters may still be seen—

بسم الله الرحمن الرحيم وبه تفتي * هذه الروضة للعالم الرباني والعارف
الصمداني جامع العلوم شيخ مبارك الله قدس سره قد وقف ببذائه بحر العلوم
شيخ ابوالفضل سام الله تعالى في ظل دولة الملك العادل يطيبه المجد و
الافئال و الكرم جلال الدنيا و الدين اكبر بادشاه غارى خلد الله تعالى ظلال
سلطنته باهنام حضرت ابي البركات في سنة اربع و الف //

In the name of God the merciful, the clement, in whom I trust!
This mausoleum was erected for the divine scholar, the sage of the

* The Lak'hnaú edition of the Akbarnámah (III, 830) calls him Sundar Khán.

eternal, the gatherer of knowledge, Shaikh Mubarakullah (may his secret be sanctified!), in liberal piety by the ocean of sciences, Shaikh Abul Fazl—may God Almighty preserve him!—in the shadow of the majesty of the just king, whom power, auspiciousness, and generosity follow, Jalaluddunyá waddín Akbar Pádsháh i Ghází,—may God Almighty perpetuate the foundations of his kingdom!—under the superintendence of Abul Bakákát, in 1004 [A. D. 1595-96].

Thus it will appear that the Rauzah was built in the year in which Faizí died. Shaikh Mubarak, as was mentioned above, died in 1593 A. D. It seems, however, as if Shaikh Mubarak and Faizí had been buried at a place opposite to Ágrah, on the left bank of the Jamuná, where he first settled in 1551; for Abul Fazl says in his description of Ágrah in the *Áin*—“On the other side of the river is the Chár Bágh Villa, built by Firdaus Makání [the emperor Bábar]. There the author was born, and there are the resting places of his father and his elder brother. Shaikh 'Aláuddín Majzúb and Mir Ráfi'uddín Safawí and other worthies are also buried there.” We have no information regarding a removal of the bodies to the other side of the Jamuná, though Abul Fazl's inscription no doubt shews that such a removal was intended. It is a pity, however, that the Rauzah was sold and destroyed.

Abul Fazl's son is the wellknown

SHAIKH 'ABDURRAHMÁN AFZAL KHA'N.

He was born on the 12th Sha'bán, 979, and received from his grandfather the Sunnî name of 'Abdurrahmán. In the 35th year of Akbar's reign, when twenty years of age, Akbar married him to the daughter of Sa'adat Yár Kokah's brother. By her 'Abdurrahmán had a son, to whom Akbar gave the name of Bishotan.†

When Abul Fazl was in command of the army in the Dak'hin, 'Abdurrahmán was, what the Persians call, the *tér i rú'i tarhash i á*, 'the arrow at hand at the top of the quiver', ever ready to perform duties from which others shrink, and wisely and courageously settling matters of importance. He especially distinguished himself in Talingánah. When Malik 'Ambar, in the 45th year, had caught 'Alí Mardán Bahádúr (p. 496) and had taken possession of the country, Abul Fazl despatched 'Abdurrahmán and Sher Khwájah (p. 459) to oppose the enemy. They

* My text edition, p. 441. *Vide* also p. 539; Keene's Agra Guide, p. 47, and regarding Ládli Begum, p. 45. 'Ládli' means in Hindústání 'a pet.'

† Which name was borne by the brother of Isfandiýár, who is so often mentioned in Firdausí's *Sháhnámah*.

crossed the Godáwarí near Nánder, and defeated 'Amber at the Mánjará.

Jahángír did not transfer to the son the hatred which he had felt for the father, made him a commander of two thousand horse, gave him the title of Afzal Khán, and appointed him, in the third year of his reign, governor of Bihár, *vice* Islám Khán (the husband of Abul Fazl's sister), who was sent to Bengal. 'Abdurrahmán also received Gorák'h-púr as jágír. As governor of Bihár, he had his head-quarters at Patna. Once during his absence from Patna, a dervish of the name of Qutbuddín appeared in the district of Bhojpúr, which belonged to the then very troublesome Ujjainiyah Rájahs (p. 513, note), and gave out that he was Prince Khusrau, whom his unsuccessful rebellion and imprisonment by Jahángír had made the favorite of the people. Collecting a large number of men, he marched on Patna, occupied the fort which Shaikh Banárasí and Ghiyás, 'Abdurrahmán's officers, cowardly gave up, and plundered Afzal Khán's property and the Imperial treasury. 'Abdurrahmán returned from Gorák'hpúr as soon as he heard of the rebellion. The pretender fortified Patna, and drew up his army at the Pun Pun River. 'Abdurrahmán charged at once, and after a short fight dispersed the enemy. Qutb now retreated to the fort, followed by 'Abdurrahmán, who succeeded in capturing him. He executed the man at once, and sent his head to Court, together with the two cowardly officers. Jahángír, who was always minute in his punishments, had their heads shaved and women's veils put over the faces; they were then tied to donkeys, with their heads to the tails, and paraded through the towns (*tashhír*) as a warning to others.

Not long after this affair, 'Abdurrahmán took ill, and went to Court, where he was well received. He lingered for a time, and died of an abscess, in the 8th year of Jahángír's reign (A. H. 1022), or eleven years after his father's murder.

BISHOTAN, SON OF 'ABDURRAHMAN, SON OF SHAIKH ABUL FAZL.

He was born on the 3rd Zí Qa'dah, 999. In the 14th year of Jahángír's reign, he was a commander of seven hundred, with three hundred horse. In the 10th year of Sháh Jahán's reign he is mentioned as a commander of five hundred horse, which rank he held when he died in the 15th year of the same reign.

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ABULFAZL'S PREFACE.

ALLAHU AKBAR!

O Lord, whose secrets are for ever veiled
And whose perfection knows not a beginning,
End and beginning, both are lost in Thee,
No trace of them is found in Thy eternal realm.
My words are lame, my tongue, a stony tract;
Slow wings my foot, and wide is the expanse
Confused are my thoughts, but this is Thy best praise,
In ecstacy alone I see Thee face to face!

It is proper for a man of true knowledge to praise God not only in words, but also in deeds, and to endeavour to obtain everlasting happiness, by putting the window of his heart opposite the slit of his pen, and describing some of the wondrous works of the Creator. Perhaps the lustre of royalty may shine upon him, and its light enable him to gather a few drops from the ocean, and a few atoms from the endless field of God's works. He will thus obtain everlasting felicity, and render fertile the dreary expanse of words and deeds.

I, Abulfazl, son of Mubárik, return thanksgiving to God by singing the praises of royalty, and by stringing its kingly pearls upon the thread of description; but it is not my intention to make mankind, for the first time, acquainted with the glorious deeds and excellent virtues of that remarkable man,¹ who clothes our wonderful world in new colours, and is an ornament to God's noble creation. It would be absurd on my part to speak about that which is known; I should make myself the butt of the learned. It is only my personal knowledge of

¹ Akbar.

him, a priceless jewel, which I send to the market place of the world, and my heart feels proud of being engaged in such an undertaking. But it could not have been from self-laudation that I have taken upon myself to carry out so great a task—a work which even heavenly beings would find beset with difficulties; for such a motive would expose my inability and shortsightedness. My sole object in writing this work was, first, to impart to all that take an interest in this auspicious century, a knowledge of the wisdom, magnanimity, and energy of him who understands the minutest indications of all things, created and divine, striding as he does over the field of knowledge; and, secondly, to leave future generations a noble legacy. The payment of a debt of gratitude is an ornament of life, and a provision for man's last journey. There may be some in this world of ambitious strife, where natures are so different, desires so numerous, equity so rare, and guidance so scarce, who, by making use of this source of wisdom, will escape from the perplexities of the endless chaos of knowledge and deeds. It is with this aim that I describe some of the regulations of the great king, thus leaving for far and near, a standard work of wisdom. In doing so, I have of course, to speak of the exalted position of a king, and also to describe the condition of those who are assistants in this great office.

No dignity is higher in the eyes of God than royalty; and those who are wise, drink from its auspicious fountain. A sufficient proof of this, for those who require one, is the fact that royalty is a remedy for the spirit of rebellion, and the reason why subjects obey. Even the meaning of the word *Pādishah* shews this; for *pād* signifies stability and possession, and *sháh* means origin, lord. A king is therefore the origin of stability and possession. If royalty did not exist, the storm of strife would never subside, nor selfish ambition disappear. Mankind, being under the burden of lawlessness and lust, would sink into the pit of destruction; the world, this great market place, would lose its prosperity, and the whole earth become a barren waste. But by the light of imperial justice, some follow with cheerfulness the road of obedience, whilst others abstain from violence through fear of punishment; and out of necessity make choice of the path of rectitude. *Sháh* is also a name given to one who surpasses his fellows, as you may see from words like *sháh-suwár*, *sháh-ráh*; it is also a term applied to a bridegroom—the world, as the bride, betrothes herself to the king, and becomes his worshipper.

Silly and shortsighted men cannot distinguish a *true* king from a *selfish* ruler. Nor is this remarkable, as both have in common a large treasury, a numerous army, clever servants, obedient subjects, an abundance of wise men, a multitude of skilful workmen, and a superfluity of means of enjoyment. But men of deeper insight remark a difference. In the case of the former, the things just now enumerated, are lasting; but in that of the latter, of short duration. The former does not attach himself to these things, as his object is to remove oppression, and provide for every thing which is good. Security, health, chastity, justice, polite manners, faithfulness, truth, an increase of sincerity, &c., are the result. The latter is kept in bonds by the external forms of royal power, by vanity, the slavishness of men, and the desire of enjoyment; hence everywhere there is insecurity, unsettledness, strife, oppression, faithlessness, robbery.

Royalty is a light emanating from God, and a ray from the sun, the illuminator of the universe,¹ the argument of the book of perfection, the receptacle of all virtues. Modern language calls this light *farr izzadi* (the divine light), and the tongue of antiquity called it *kayân khwarah* (the sublime halo). It is communicated by God to kings without the intermediate assistance of any one, and men, in the presence of it, bend the forehead of praise towards the ground of submission. Again, many excellent qualities flow from the possession of this light. 1. *A paternal love towards the subjects.* Thousands find rest in the love of the king; and sectarian differences do not raise the dust of strife. In his wisdom, the king will understand the spirit of the age, and shape his plans accordingly. 2. *A large heart.* The sight of anything disagreeable does not unsettle him; nor is want of discrimination for him a source of disappointment. His courage steps in. His divine firmness gives him the power of requital, nor does the high position of an offender interfere with it. The wishes of great and small are attended to, and their claims meet with no delay at his hands. 3. *A daily increasing trust in God.* When he performs an action, he considers God as the real doer of it, (and himself as the medium,) so that a conflict of motives can produce no disturbance. 4. *Prayer and devotion.* The success of his plans will not lead him to neglect; nor will adversity cause him to forget God, and madly trust in man. He puts the reins of desire

¹ Akbar worshipped the sun as the visible representative of God, and the im-

mediate source of life. Regarding his form of worship, *vide* below.

into the hands of reason; in the wide field of his desires he does not permit himself to be trodden down by restlessness, nor will he waste his precious time in seeking after that which is improper. He makes wrath, the tyrant, pay homage to wisdom, so that blind rage may not get the upper hand, and inconsiderateness overstep the proper limits. He sits on the eminence of propriety, so that those who have gone astray have a way left to return, without exposing their bad deeds to the public gaze. When he sits in judgment, the petitioner seems to be the judge, and he himself, on account of his mildness, the suitor for justice. He does not permit petitioners to be delayed on the path of hope; he endeavours to promote the happiness of the creatures in obedience to the will of the Creator, and never seeks to please the people in contradiction to reason. He is for ever searching after those who speak the truth, and is not displeased with words that seem bitter, but are in reality sweet. He considers the nature of the words and the rank of the speaker. He is not content with not committing violence, but he must see that no injustice is done within his realm.

He is continually attentive to the health of the body politic, and applies remedies to the several diseases thereof. And in the same manner that the equilibrium of the animal constitution depends upon an equal mixture of the elements,¹ so also does the political constitution become well tempered by a proper division of ranks; and by means of the warmth of the ray of unanimity and concord, a multitude of people become fused into one body.

The people of the world may be divided into four classes.—1. *Warriors*, who in the political body have the nature of fire. Their flames, directed by understanding, consume the straw and rubbish of rebellion and strife, but kindle also the lamp of rest in this world of disturbances. 2. *Artificers and merchants*, who hold the place of air. From their labours and travels, God's gifts become universal, and the breeze of contentment nourishes the rose-tree of life. 3. *The learned*, such as the philosopher, the physician, the arithmetician, the geometician, the

¹ Thus, according to the medical theories of the middle ages.

² This passage resembles one in Firdaus's *Shāhnāmāh*, in the chapter entitled *dar ādātān i Jamshēd*, vide also Vullers' *Persian Dictionary*, II, 756,

s. *kūtlūzī*. It is also found in the *Akhlāq i Mo'w-s-sī*, chapter XV, *dar 'adl*, in the *Akhlāq i Jalālī*, and the *Akhlāq i Nāqerī*, the oldest of the three *Akhlāqs* mentioned.

astronomer, who resemble water. From their pen and their wisdom, a river rises in the drought of the world, and the garden of the creation receives from their irrigating powers a peculiar freshness. 4. *Husbandmen* and *labourers*, who may be compared to earth. By their exertions, the staple of life is brought to perfection, and strength and happiness flow from their work.

It is therefore obligatory for a king to put each of these in its proper place, and by uniting personal ability with a due respect for others, to cause the world to flourish.

And as the grand political body maintains its equilibrium by the above four ranks of men, so does royalty receive its final tint from a similar fourfold division.

1. *The nobles of the state*, who in reliance on their position lead everything to a happy issue. Illuminating the battle-field with the halo of devotedness, they make no account of their lives. These fortunate courtiers resemble fire, being ardent in devotion, and consuming in dealing with foes. At the head of this class is the *Vakil*, who from his having attained by his wisdom the four degrees of perfection,¹ is the emperor's lieutenant in all matters connected with the realm and the household. He graces the Council by his wisdom, and settles with penetration the great affairs of the realm. Promotion and degradation, appointment and dismissal, depend on his insight. It requires therefore an experienced man, who possesses wisdom, nobility of mind, affability, firmness, magnanimity, a man able to be at peace with any one, who is frank, single-minded towards relations and strangers, impartial to friends and enemies, who weighs his words, is skilful in business, well-bred, esteemed, known to be trustworthy, sharp and farsighted, acquainted with the ceremonies of the court, cognizant of the State secrets, prompt in transacting business, unaffected by the multiplicity of his duties. He should consider it his duty to promote the wishes of others, and base his actions on a due regard to the different ranks of men, treating even his inferiors with respect, from the desire of attaching to

¹ Akbar said that perfect devotedness consisted in the readiness of sacrificing four things,—*jān* (life), *māl* (property), *dīn* (religion), *nāmūs* (personal honour). Those who looked upon Akbar as a guide in spiritual matters (*pūr*)—an honour which

Akbar much coveted—promised to shew this devotedness, and then belonged to the *dīn i ilāhī*, or the Divine Faith, the articles of which Akbar had laid down, as may be seen below.

himself the hearts of all. He takes care not to commit improprieties in conversation, and guards himself from bad actions. Although the financial offices are not under his immediate superintendence, yet he receives the returns from the heads of all financial offices, and wisely keeps abstracts of their returns.

The Mír-mál,¹ the Keeper of the seal, the Mír-bakhshí,² the Bár-bégí,³ the Qurbégí,⁴ the Mír-tózak,⁵ the Mír-bahrí,⁶ the Mír-barr,⁷ the Mír-Manzil,⁸ the Khwánsálár,⁹ the Munshí,¹⁰ the Qush-bégí,¹¹ the Akhtah-bégí¹², belong to this class. Every one of them ought to be sufficiently acquainted with the work of the others.

2. *The assistants of victory*, the collectors and those entrusted with income and expenditure, who in the administration resemble wind, at times a heart-rejoicing breeze, at other times a hot, pestilential blast. The head of this division is the *Vizier*, also called *Diván*. He is the lieutenant of the Emperor in financial matters, superintends the imperial treasuries, and checks all accounts. He is the banker of the cash of the revenue, the cultivator of the wilderness of the world. He must be a member of the *Divine Faith*, a skilful arithmetician, free from avarice, circumspect, warm-hearted, abstinent, active in business, pleasing in his style, clear in his writings, truthful, a man of integrity, condescending, zealous in his work. He is in reality a book-keeper. He explains all matters which appear too intricate for the *Mustaufi*;¹³ and whatever is beyond his own ability he refers to the *Vakil*. The *Mustaufi*, the *Sáhib i Taujíl*,¹⁴ the *Awárjah Nawís*,¹⁵ the *Mír-Sámán*,¹⁶ the *Názir i Buyútát*,¹⁷ the *Díwán i Buyútát*,¹⁸ the *Mushrif*¹⁹ of the Treasury, the *Wáqí'ah*

¹ Perhaps an officer in charge of the Emperor's Private purse

² Paymaster of the Court

³ An officer who presents people at Court, their petitions, &c. He is also called *Mír 'Arz*.

⁴ Bearer of the Imperial insignia.

⁵ Master of Ceremonies

⁶ Harbour Master General and Admiral.

⁷ Superintendent of the Imperial Forests.

⁸ Quarter Master General of the Court. Akbar's court was frequently travelling.

⁹ Superintendent of the Imperial Kitchen.

¹⁰ Private Secretary.

¹¹ Superintendent of the aviaries (falcons, pigeons).

¹² Superintendent of the Stud

¹³ Deputy *Díwán*

¹⁴ The Accountant of the Army.

¹⁵ The Accountant of the daily expenditure at Court.

¹⁶ The officer in charge of the Court-furniture, stores, &c.

¹⁷ Superintendent of the Imperial workshops.

¹⁸ The Accountant of the Imperial workshops.

¹⁹ Clerk.

Nawis,¹ the 'Ámil² of the domains, are under his orders, and act by the force of his wisdom.

Some princes consider the office of the Vizier as a part of that of the *Vakíl*, and are anxious to find in their realm a man who possesses the excellent qualities of these two pillars of the edifice of the State. But as they are not always able to find a person qualified for the office of a Vakíl, they make choice of a man who has some of his qualities, and appoint him as *Mushrif i Díván*, which office is higher in rank than that of the Díván, but lower than that of the Vakíl.

3. *The companions of the king*, who are the ornaments of the court by the light of their wisdom, the ray of their sharp-sightedness, their knowledge of the times, their intimate acquaintance with human nature, their frankness and polite address. Through the excellence of their religious faith and good will, thousands open in the market place of the world the stores of virtue. Wisely fettering ambition on the battle-field of the world, they extinguish the sparks of wrath by the rain of their wisdom; whence they resemble water in the affairs of the body political. When they are of a mild temperament, they remove the dust of affliction from the hearts of men, and bestow freshness upon the meadow of the nation; but if they depart from moderation, they inundate the world with a deluge of calamity, so that numbers are driven by the flood of misfortunes into the current of utter extinction.

At the head of this class stands the philosopher, who with the assistance of his wisdom and example purifies the morals of the nation, and girds himself with the noble aim of putting the welfare of mankind upon a sound basis. The Sadr,³ the Mír-'Adl, the Qází,⁴ the physician, the astronomer, the poet, the soothsayer, belong to this class.

4. *The servants* who at court perform the duties about the king. They occupy in the system of the State the position of earth. As such, they lie on the high road of submission, and in dust before the majesty of the king. If free from chaff and dross, they are like an elixir for the body; otherwise they are dust and dirt upon the face of success. The table servant, the armour bearer, the servants in charge of the *sharbat* and the water, the servant in charge of the mattresses and the wardrobe, belong to this class.

¹ The Recorder.

² Collector

empire

³ Also called *Sadr i Jahán*, the Chief-Justice and Administrator General of the

⁴ The Qází hears the case. the Mír 'Adl passes the sentence.

If the king be waited on by servants to whom good fortune has given excellent qualities, there arises sometimes a harmony, which is like a nosegay from the flower-bed of auspiciousness.

Just as the welfare of the whole world depends upon the successful working of the above mentioned four classes, as settled by kings, so does the body politic depend upon the proper formation of the latter four divisions

The sages of antiquity mention the following four persons as the chief supports of the State—1. *An upright collector* ; who protects the husbandman, watches over the subjects, develops the country, and improves the revenues. 2. *A conscientious commander* of the army, active and strict. 3. *A chief justice*, free from avarice and selfishness, who sits on the eminence of circumspection and insight, and obtains his ends by putting various questions, without exclusively relying on witnesses and oaths. 4. *An intelligencer*, who transmits the events of the time without addition or diminution, always keeping to the thread of truth and penetration.

It is moreover incumbent on a just king to make himself acquainted with the characters of the following five kinds¹ of men of whom the world is composed, and act accordingly. 1. The most commendable person is *the sagacious man* who prudently does that which is proper and absolutely necessary. The fountain of his virtues does not only run along his channel, but renders verdant the fields of other men. Such a one is the fittest person for a king to consult in State affairs. After him comes, secondly, *the man of good intentions*. The river of his virtues does not flow over its bed, and does not therefore become an irrigating source for others. Although it may be proper to shew him kindness and respect, yet he does not merit so high a degree of confidence. Inferior to him is, thirdly, *the simple man*, who does not wear the badge of excellence upon the sleeve of his action, yet keeps the hem of his garment free from the dust of wicked deeds. He does not deserve any distinction; but ought to be allowed to live at his ease. Worse than he is, fourthly, *the inconsiderate man*, who fills his house with furniture for his own mischief, without, however, doing harm to others. Him the king should keep in the hot place of disappointment, and bring him into the road of virtue by good advice and severe reprehension. The last of all is *the*

¹ The following is a free paraphrase of a passage in the Akhlâq i Muhsinî, Chapter

XXXII, entitled *dar sayâsat*.

vicious man, whose black deeds alarm others and throw, on account of their viciousness, a whole world into grief. If the remedies employed in the case of men of the preceding class, do not amend him, the king should consider him as a leper, and confine him separate from mankind; and provided this harsh treatment does not awaken him from his sleep of error, he should feel the torture of grief, and be banished from his dwelling; and if this remedy produce no effect either, he should be driven out of the kingdom, to wander in the wilderness of disappointment; and if even this should not improve his vicious nature, he should be deprived of the instruments of his wickedness, and lose his sight, or his hand, or his foot. But the king ought not to go so far as to cut the thread of his existence; for enquiring sages consider the human form as an edifice made by God, and do not permit its destruction.

It is therefore necessary for just kings, to make themselves first acquainted with the rank and character of men, by the light of insight and penetration, and then to regulate business accordingly. And hence it is that the sages of ancient times have said that princes who wear the jewel of wisdom, do not appoint every low man to their service; that they do not consider every one who has been appointed, to be deserving of daily admittance; that those who are thus favoured, are not therefore deemed worthy to sit with them on the carpet of intercourse; that those who are worthy of this station, are not necessarily admitted to the pavilion of familiar address; that those who have this privilege, are not therefore allowed to sit in the august assembly; that those upon whom this ray of good fortune falls, are not therefore let into their secrets; and that those who enjoy the happiness of this station, are not therefore fit for admission into the Cabinet Council.

Praise be to God, the Giver of every good gift! The exalted monarch of our time is so endowed with these laudable dispositions, that it is no exaggeration to call him their *exordium*. From the light of his wisdom, he discerns the worth of men, and kindles the lamp of their energy; whilst ever clear to himself, and without an effort, he adorns his wisdom with the beauty of practice. Who can measure, by the rules of speech, his power as a spiritual leader, and his works in the wide field of holiness;¹ and even if it were possible to give a description of it,

¹ Akbar as the spiritual leader of the members belonging to the Divine Faith, wrought many miracles, of which some

are related in the seventy-seventh A'in of this book.

who would be able to hear and comprehend it? The best thing I can do is to abstain from such an attempt, and to confine myself to the description of such of his wonderful doings as illustrate the worldly side of his nature, and his greatness as a king. I shall speak—

First, of his regulations concerning *the household*, *secondly*, of the regulations concerning *the army*; *thirdly*, of the regulations concerning *the empire*, as these three contain the whole duty of a king. In doing so, I shall leave practical enquirers a present, which may seem difficult to understand, but which is easy; or rather, which may seem easy, but is in reality difficult

Experienced men who are acquainted with the art of governing, and versed in the history of the past, cannot comprehend, how monarchs have hitherto governed without these wise regulations, and how the garden of royalty could have been fresh and verdant, without being irrigated by this fountain of wisdom.

This sublime volume then, is arranged under three heads: it enables me, in some measure, to express my feelings of gratitude for favours received.

Remark by the Author As I had sometimes to use Hindí words, I have carefully described the consonants and vowels. Enquirers will therefore have no difficulty in reading, nor will any confusion arise from mistakes in copying. Letters like *alif*, *lám*, and a few more, are sufficiently clear from their names. Some letters I have distinguished as *manqúlah*, and letters similar in form, without such a limitation. Letters which are purely Persian, have been distinguished as such, thus the *p* in *padúd*, the *ch* in *chamán*, the *gáf* in *ngár*, the *zh* in *muzhdah*. Sometimes I have added to the names of these letters, the phrase *having three points*. Letters peculiar to the Hindí language I have distinguished as Hindí. The letter *yá*, as in *rúy*, I have called *tahání*, and the *té*, as in *dast*, *fauqdání*. The *b* in *adab*, I have merely called *bé*. Similarly, the letters *nún*, *záw*, *yá*, and *hé*, when clearly sounded, have been merely described as *nún*, *wáw*, &c. The nasal *nún* I have called *nún i khaftí*, or *nún i pinháw*. The final and silent *k*, as in *farkhundab*, I have called *maktúb*, *i e*, written, but not pronounced. The *i* and *u*, when modified to *é* or *ó*, I have called *majhúl*. As consonants followed by an *alif* have the vowel *a*, it was not necessary to specify then vowels.

BOOK FIRST.

THE IMPERIAL HOUSEHOLD.

ATN 1.

THE HOUSEHOLD.

He is a man of high understanding and noble aspirations who, without the help of others, recognizes a ray of the Divine power in the smallest things of the world ; who shapes his inward and outward character accordingly, and shews due respect to himself and to others.* He who does not possess these qualifications, ought not to engage in the struggle of the world, but observe a peaceable conduct. If the former be given to retirement, he will cultivate noble virtues ; and if his position be a dependent one, he will put his whole heart in the management of his affairs, and lead a life free from distressing cares.

True greatness, in spiritual and in worldly matters, does not shrink from the minutiae of business, but regards their performance as an act of Divine worship.¹

If he cannot perform every thing himself, he ought to select, guided by insight and practical wisdom, one or two men of sagacity and understanding, of liberal views in religious matters, possessing diligence and a knowledge of the human heart, and be guided by their advice.

The wise esteem him not a king who confines his attention to great matters only, although some impartial judges excuse a king that does so, because avaricious sycophants who endeavour by cunning to obtain the position of the virtuous, often remind him of the difference of ranks, and succeed in lulling asleep such kings as are fond of external greatness, their only object being to make a trade of the revenues of the country, and to promote their own interests. But good princes make no difference between great and small matters ; they take, with the assistance of God, the burden of this world and the responsibility of the world to come on the shoulder of resolution, and are yet free and independent, as is the case with the king of

¹ A phrase which Akbar often used.

our time. In his wisdom, he makes himself acquainted with the successful working of every department, which, although former monarchs have thought it derogatory to their greatness, is yet the first step towards the establishment of a good government. For every branch he has made proper regulations, and he sees in the performance of his duty a means of obtaining God's favour.

The success of this vast undertaking depends upon two things: *first*, wisdom and insight, to call into existence suitable regulations; *secondly*, a watchful eye, to see them carried out by men of integrity and diligence.

Although many servants of the household receive their salaries on the list of the army, there was paid for the household in the thirty-ninth year of the Divine era, the sum of 309,186,795 dāms.¹ The expenses on this account, as also the revenues, are daily increasing. There are more than one hundred offices and workshops, each resembling a city, or rather a little kingdom; and by the unremitting attention of his Majesty, they are all conducted with regularity, and are constantly increasing, their improvement being accompanied by additional care and supervision on the part of his Majesty.

Some of the regulations I shall transmit, as a present, to future emperors, and thus kindle in others the lamp of wisdom and energy.

As regards those regulations which are of a general nature, and which from their subject matter, belong to each of the three divisions of the work, I have put them among the regulations of the Household.

AIN 2

THE IMPERIAL TREASURIES.

Every man of sense and understanding knows that the best way of worshipping God, consists in allaying the distress of the times, and in improving the condition of man. This depends, however, on the advancement of agriculture, on the order kept in the king's household, on the readiness of the champions of the empire, and the discipline of the army. All this again is connected with the exercise of proper care on the part of the monarch, his love for the people, and with an intelligent management of the revenues and the public expenditure. It is only when cared for, that the inhabitants of the towns, and those of the rural districts, are able to satisfy their wants, and to enjoy prosperity. Hence it is incumbent on just kings, to care for the former, and to protect the latter class of men. If some say that to collect

¹ Or. 7,729,669½ Rupees. One rupee (of Akbar) = 40 dāms. The Divine era, or Fātrikh-i Ilāhī, is Akbar's solar era,

the commencement of which falls on the 19th February 1556; hence the thirty-ninth year corresponds to A.D. 1595.

wealth, and to ask for more than is absolutely necessary, is looked upon as contemptible by people given to retirement and seclusion, whilst the opposite is the case with the inhabitants of the towns, who live in a dependent position, I would answer that it is after all only shortsighted men who make this assertion; for in reality both classes of men try to obtain that which they think necessary. Poor, but abstemious people take a sufficient quantity of food and raiment, so as to keep up the strength necessary for the pursuit of their enquiries, and to protect them against the influence of the weather; whilst the other class think to have just sufficient, when they fill their treasures, gather armies, and reflect on other means of increasing their power.

It was from such views, when lifting the veil and beginning to pay attention to those weighty concerns, that his Majesty entrusted his inmost secrets to the Khájah sarái I'timád Khán,¹ a name which his Majesty had bestowed upon him as a fitting title. On account of the experience of the Khájah, the reflections of his Majesty took a practical turn, widened by degrees, and shone at last forth in excellent regulations. An enquiry regarding the income of the different kinds of land was set on foot, and successfully concluded by the wisdom of upright and experienced men. With a comprehensiveness which knew no difference between friends and strangers, the lands which paid rents into the imperial exchequer were separated from the Jágir lands; and zealous and upright men were put in charge of the revenues, each over one krór of dáms. Incorruptible *bitachis*² were selected to assist them, and intelligent treasurers were appointed, one for each. And from kindness and care for the agricultural classes, it was commanded that the collectors should not insist upon the husbandman paying coin of full weight, but to give him a receipt for whatever species of money he might bring. This

¹ *I'timád* means *trustworthiness*. Khájah sarái is the title of the chief eunuch. His real name was Phál Malik. After serving Salím Sháh (1545 to 1553) who bestowed upon him the title of *Muham-mad Khán*, he entered Akbar's service. Akbar, after the death of Shamsuddín Muhammed Atgah Khán, his foster father, commenced to look into matters of finance, and finding the Revenue Department a den of thieves, he appointed I'timád Khán, to remodel the finances, making him a commander of One Thousand (*vide* Abulfazl's list of Akbar's grandees, in part second, No. 119), and conferring upon him the title of *I'timád Khán*. He appears to have performed his duties

to Akbar's satisfaction. In 1565, he conveyed the daughter of Mán Mubárik, king of Khándésh (1535 to 1566), to Akbar's harem, took afterwards a part in the conquest of Bengál, where he distinguished himself, and was, in 1576, appointed governor of Bhakkar. When in 1578 Akbar's presence was required in the Panjáb, I'timád Khán desired to join him. In order to equip his contingent, he collected his rents and outstandings, as it appears, with much harshness. This led to a conspiracy against his life. In the same year he was murdered by a man named Maqqúd 'Alí. *Madsir ul umará*.

² Writers.

laudable regulation removed the rust of uncertainty from the minds of the collectors, and relieved the subjects from a variety of oppressions, whilst the income became larger, and the state flourished. The fountain of the revenues having thus been purified, a zealous and honest man was selected for the general treasurership, and a *dáróghah* and a clerk were appointed to assist him. Vigilance was established, and a standard laid down for this department.

Whenever a (provincial) treasurer had collected the sum of two lakhs of *dáms*, he had to send it to the Treasurer General at the Court, together with a memorandum specifying the quality of the sum.

A separate treasurer was appointed for the *péshlash*¹ receipts, another for receiving heirless property, another for *nazar* receipts,² and another for the monies expended in weighing the royal person,³ and for charitable donations. Proper regulations were also made for the disbursements, and honest superintendents, *dáróghahs* and clerks were appointed. The sums required for the annual expenditure, are paid at the General Treasury to each cashkeeper of the disbursements, and correct receipts granted for them. A proper system of accounts having thus been inaugurated, the empire began to flourish. In a short time the treasures were full, the army was augmented, and refractory rebels led to the path of obedience.

In Irán and Túrán, where only one treasurer is appointed, the accounts are in a confused state; but here in India, the amount of the revenues is so great, and the business so multifarious that twelve treasures are necessary for storing the money, nine for the different kinds of cash-payments, and three for precious stones, gold, and inlaid jewellery. The extent of the treasures is too great to admit of my giving a proper description with other matters before me. From his knowledge of the work, and as a reward for labour, his Majesty very often expresses his satisfaction, or conveys reprimands; hence everything is in a flourishing condition.

Separate treasurers were also appointed for each of the Imperial workshops, the number of which is nearly one hundred. Daily, monthly, quarterly, and yearly accounts are kept of the receipts and disbursements, so that in this branch also the market-place of the world is in a flourishing condition.

Again, by the order of his Majesty, a person of known integrity keeps in the public audience hall some gold and silver for the needy, who have their wants relieved without delay. Moreover a *krór* of *dáms* is kept in readiness within the palace, every thousand of which is kept in bags made of a coarse material. Such a bag is called in Hindi *sahsah*, and many of

¹ Tributes.

² Presents, vows, &c.

³ *Vide* the eighteenth Xín of the second book

them put up in a heap, *ganj*. Besides, his Majesty entrusts to one of the nobility a large sum of money, part of which is carried in a *purse*¹. This is the reason, why such disbursements are called in the language of the country *khary* & *bahlah*.

All these benefits flow from the wonderful liberality of his Majesty, and from his unremitting care for the subjects of the empire. Would to God that he might live a thousand years !

AIN 3.

THE TREASURY FOR PRECIOUS STONES.

If I were to speak about the quantity and quality of the stones, it would take me an age. I shall therefore give a few particulars, "gathering an ear from every sheaf."

His Majesty appointed for this office an intelligent, trustworthy, clever treasurer, and as his assistants, an experienced clerk, a zealous *dârógah*, and also skilful jewellers. The foundation therefore of this important department rests upon those four pillars. They classified the jewels, and thus removed the rust of confusion.

Rubies.—1st class rubies, not less than 1000 muhurs in value; 2nd class, from 999 to 500 muhurs; 3rd class, from 499 to 300, 4th class, from 299 to 200; 5th class, from 199 to 100, 6th class, from 99 to 60, 7th class, from 59 to 40; 8th class, from 39 to 30; 9th class, from 29 to 10; 10th class, from $9\frac{3}{4}$ to 5; 11th class, from $4\frac{3}{4}$ to 1 muhur, 12th class, from $\frac{3}{4}$ muhur to $\frac{1}{4}$ rupee. They made no account of rubies of less value.

Diamonds, emeralds, and the red and blue yáqúts, were classified as follows: 1st class, from 30 muhurs upwards; 2nd class, from $29\frac{3}{4}$ to 15 muhurs; 3rd class, from $14\frac{3}{4}$ to 12, 4th class, from $11\frac{3}{4}$ to 10; 5th class, from $9\frac{3}{4}$ to 7, 6th class, from $6\frac{3}{4}$ to 5, 7th class, from $4\frac{3}{4}$ to 3; 8th class, from $2\frac{3}{4}$ to 2; 9th class, from $1\frac{3}{4}$ to 1 muhur; 10th class, from $8\frac{3}{4}$ rupees to 5 rupees, 11th class, from $4\frac{3}{4}$ to 2 rupees; 12th class, from $1\frac{3}{4}$ to $\frac{1}{4}$ rupee.

The *Pearls* were divided into 16 classes, and strung by scores. The first string contained twenty pearls, each of a value of 30 muhurs and upwards; 2nd class pearls varied from $29\frac{3}{4}$ to 15 muhurs, 3rd class, from $14\frac{3}{4}$ to 12; 4th class, from $11\frac{3}{4}$ to 10; 5th class, from $9\frac{3}{4}$ to 7; 6th class, from $6\frac{3}{4}$ to 5; 7th class, from $4\frac{3}{4}$ to 3; 8th class, from $2\frac{3}{4}$ to 2, 9th class, from $1\frac{3}{4}$ to 1; 10th class, less than a muhur, down to 5 rupees, 11th class, less than 5, to 2 rupees; 12th class, less than 2 rupees, to $1\frac{1}{4}$ rupees; 13th class, less than $1\frac{1}{4}$

¹ A *purse* in Hindi is called *bahlah*.

rupees, to 30 dāms; 11th class, less than 30 dāms, to 20 dāms. 15th class, less than 20 dāms, to 10 dāms; 16th class, less than 10 dāms, to 5 dāms. The pearls are strung upon a number of strings indicating their class, so that those of the 16th class are strung upon 16 strings. At the end of each bundle of strings the imperial seal is affixed, to avoid losses arising from unsorting, whilst a description is attached to each pearl, to prevent disorder.

The following are the charges for boring pearls, independent of the daily and monthly wages of the workmen. For a pearl of the 1st class, $\frac{1}{2}$ rupee; 2nd class, $\frac{1}{3}$; 3rd class, $\frac{1}{10}$ rupee; 4th class, 3 dāms; 5th class, 1 súkí, 6th class, 1 dām; 7th class, $\frac{3}{4}$ dāms; 8th class, $\frac{1}{2}$ dām; 9th class, $\frac{1}{3}$ dām; 10th class, $\frac{1}{5}$; 11th class, $\frac{1}{6}$; 12th class, $\frac{1}{7}$; 13th class, $\frac{1}{8}$; 14th class, $\frac{1}{9}$; 15th class, $\frac{1}{10}$; 16th class, $\frac{1}{11}$ dām, and less.

The value of jewels is so well known that it is useless to say anything about it; but those which are at present in the treasury of His Majesty may be detailed as follows —

Rabies weighing 11 tánk, 20 surkhs,¹ and diamonds of 5½ tánk, 1 surkh, each one lakh of rupees, emeralds weighing 17½ tánk, 3 surkhs, 52,000 rupees, yáqúts of 4 tánk, 7½ surkhs, and pearls of 5 tánk, each 50,000 rupees.

XIN 4

THE IMPERIAL MINT

As the successful working of the mint increases the treasure, and is the source of despatch for every department, I shall mention a few details.

The inhabitants of the towns and the country perform their transactions by means of money. Every man uses it according to the extent of his necessities, the man whose heart is free from worldly desires sustains by it his life, and the worldly man considers it the final stage of his objects—the wants of all are satisfied by it. The wise man looks upon it as the foundation, from which the fulfilment of his worldly and religious wishes flows. It is absolutely necessary for the continuance of the human race, as men obtain by money their food and clothing. You may indeed gain these two things by undergoing some labour, as sowing, rearing, reaping, cleaning, kneading,

¹ *Surkh* means red; also, a little seed with a black dot on it, called in Hind *ghungahí*, *Abrus precatorius*. The Persians called it *chashm* or *khurús*, cock's eye. The seeds are often used for children's bracelets. Abulfazl means here the weight called in Hind. *rattí*, vulgo *rutte* 8 surkhs, or 8 rattis, =

1 máshah, 12 máshahs = 1 tó'ah, and 80 tó'ahs = 1 sér. A tánk is valued at 4 máshahs, but it must have weighed a little more, as in the tenth Xín. Abulfazl states that the weight of 1 dām was 5 tánk, or 1 tó'ah, 8 máshahs, 7 surkhs; i. e., 1 tánk = $\frac{167}{8}$ máshahs = 4 máshahs, 1½ surkhs.

cooking; twisting, spinning, weaving, &c ; but these actions cannot well be performed without several helpers; for the strength of a single man is not sufficient, and to do so day after day would be difficult, if not impossible. Again, man requires a dwelling, for keeping his provisions. This he calls his *home*, whether it be a tent, or a cave. Man's existence, and the continuance of his life, depend on five things—a father, a mother, children, servants, food, the last of which is required by all. Moreover, money is required, as our furniture and utensils break, they last in no case very long. But money does last long, on account of the strength and compactness of its material, and even a little of it may produce much. It also enables men to travel. How difficult would it be to carry provisions for several days, let alone for several months or years!

By the help of God's goodness this excellent precious metal (gold) has come to the shore of existence, and filled the store of life without much labour on the part of man. By means of gold, man carries out noble plans, and even performs Divine worship in a proper manner. Gold has many valuable qualities—it possesses softness, a good taste, and smell. Its component parts are nearly equal¹ in weight; and the marks of the four elements are visible in its properties. Its colour reminds us of fire, its purity of air, its softness of water, its heaviness of earth, hence gold possesses many life-giving rays. Nor can any of the four elements injure it; for it does not burn in the fire; it remains unaffected by air; retains for ages its appearance although kept in water, and does not get altered when buried in the ground, whereby gold is distinguished from the other metals. It is for this reason that in old books on philosophy in which man's intellect is termed *the greater principle*, gold is called *the lesser principle*,² as the things required for human life depend upon it. Among its epithets I may mention 'the guardian of justice,' 'the universal adjuster;'—and indeed the adjustment of things depends on gold, and the basis of justice rests upon it. To render it service, God has allowed silver and brass to come into use, thus creating additional means for the welfare of man. Hence just kings and energetic rulers have paid much attention to these metals, and erected mints, where their properties may be thoroughly studied. The success of this department lies in the appointment of intelligent, zealous and upright workmen, and the edifice of the world is built upon their attention and carefulness.

¹ According to the chemists of the middle ages, gold consists of quicksilver and sulphur taken in equal proportions; the latter must, however, possess colour-

ing properties. Vide the thirteenth Afn.
² "Were it not for piety, I would bow down to gold and say, 'Hallowed be thy name!' *Hariri*."

THE WORKMEN OF THE MINT.

AIN 5.

1. The *Darógah*. He must be a circumspect and intelligent man, of sound principles, who takes the cumbrous burden of his colleagues upon the burden of despatch. He must keep every one to his work, and shew zeal and fidelity.

2 The *Saraffi*. The success of this important department depends on his experience, as he determines the degrees of purity of the coins. On account of the prosperity of the present age, there are now numbers of skilful *sarafs*;¹ and by the attention of his Majesty, gold and silver are refined to the highest degree of purity. The highest degree of purity is called in Persia *dahdahli*, but they do not know above ten degrees of fineness, whilst in India it is called *bái abbáni*, as they have *twelve* degrees. Formerly the old *rupee*, which is a gold coin current in the Deccan, was thought to be pure, and reckoned at ten degrees; but his Majesty has now fixed it at 8½ and the small gold *dínár* of 'Aláuddín, which was considered to be 12 degrees, now turns out to be 10½.

Those who are experienced in this business have related wonderful stories of the purity of gold at the present time, and referred it to witchcraft and alchemy, for they maintain, that gold ore does not come up to this fineness. But by the attention of his Majesty, it has come up to this degree; hence the astonishment of people acquainted with this branch. It is, however, certain, that gold cannot be made finer, and of a higher degree. Honest describers and truthful travellers have indeed never mentioned this degree; but, when gold is put into fusion, small particles separate from it, and mix with the ashes, which ignorant men look upon as useless dross, whilst the skilful recover the metal from it. Although malleable gold ore be calcined and reduced to ashes, yet by a certain operation, it is brought back to its original state, but a part of it is lost. Through the wisdom of his Majesty, the real circumstances connected with this loss, were brought to light, and the fraudulent practices of the workmen thus put to the test.

AIN 6.

BANWARIY²

An abbreviation for *bánwadri*. Although in this country clever *Sairafis* are able from experience to tell the degree of fineness by the colour and the

¹ The same as *Saraffi*, hence a *shroff*, a money lender.

² This Hind. word which is not given in the dictionaries, means the *testing of gold*.

brightness of the metal, the following admirable rule has been introduced, for the satisfaction of others.

To the ends of a few long needles, made of brass or such like metal, small pieces of gold are affixed, having their degree of fineness written on them. When the workmen wish to assay a new piece of gold, they first draw with it a few lines on a touchstone, and some other lines with the needles. By comparing both sets of lines, they discover the degree of fineness of the gold. It is, however, necessary that the lines be drawn in the same manner, and with the same force, so as to avoid deception.

To apply this rule, it is necessary to have gold of various degrees of fineness. This is obtained as follows. They melt together one máshah of pure silver with the same quantity of the best copper; and let it get solid. This mixture they again melt with 6 máshahs of pure gold of $10\frac{1}{2}$ degrees of fineness. Of this composition one máshah¹ is taken, and divided into sixteen parts of half a surkh each. If now $7\frac{1}{2}$ surkhs of pure gold (of $10\frac{1}{2}$ degrees) are mixed with one of the sixteen parts of the composition, the touch of the new mixture will only be $10\frac{1}{4}$ *bán*². Similarly, 7 surkhs pure gold and 2 parts of the composition melted together, will give gold of 10 *bán*; $6\frac{1}{2}$ *s.* pure gold and 3 parts composition, $9\frac{1}{4}$ *bán*; 6 *s.* gold and 4 parts composition, $9\frac{1}{2}$ *bán*; $5\frac{1}{2}$ *s.* gold and 5 parts composition, $9\frac{3}{4}$ *bán*; 5 *s.* gold and 6 parts composition, 9 *bán*; $4\frac{1}{2}$ *s.* gold and 7 parts composition, $8\frac{3}{4}$ *bán*; 4 *s.* gold and 8 parts composition, $8\frac{1}{2}$ *bán*; $3\frac{1}{2}$ *s.* gold and 9 parts composition, $8\frac{1}{4}$ *bán*; 3 *s.* gold and 10 parts composition, 8 *bán*; $2\frac{1}{2}$ *s.* gold and 11 parts composition, $7\frac{3}{4}$ *bán*; 2 *s.* gold and 12 parts composition, $7\frac{1}{2}$ *bán*; $1\frac{1}{2}$ *s.* gold and 13 parts composition, $7\frac{1}{4}$ *bán*; 1 *s.* gold and 14 parts composition, 7 *bán*; and lastly, $\frac{1}{2}$ *s.* gold and 15 parts composition, $6\frac{3}{4}$ *bán*. Or generally, every additional half surkh (or one part) of the composition diminishes the fineness of the gold by a quarter *bán*, the touch of the composition itself being $6\frac{1}{2}$ *bán*.

If it be required to have a degree less than $6\frac{1}{2}$ *bán*, they mix together $\frac{1}{2}$ surkh of the first mixture which consisted, as I said, of silver and copper, with $7\frac{1}{2}$ surkhs of the second composition (consisting of gold, copper and silver), which, when melted together, gives gold of $6\frac{1}{4}$ *bán*; and if 1 surkh of the first mixture be melted together with 7 surkhs of the second composition, the result will be 6 *bán*; and if they require still baser compositions, they increase the mixtures by half surkhs. But in the Banwári, they reckon to 6 *báns* only, rejecting all baser compositions.

All this is performed by a man who understands the tests.

3. *The Amín* He must possess impartiality and integrity, so that

¹ This máshah contains 6 parts gold, 1 part silver, and 1 part copper, *i. e.*, $\frac{1}{4}$ gold and $\frac{1}{4}$ alloy.

² The Hind. term *bán* means *temper*, *degree*.

and enemies can be sure of him. Should there be any differences, he is the Jirógah and the other workmen, maintains that which is right, prevents quarrels.

1. *The Mshait.* He writes down the daily expenditure in an upright practical manner, and keeps a systematic day-book.

5. *The Merchant.* He buys up gold, silver and copper, by which he has a profit for himself, assists the department, and benefits the revenues of the State. Trade will flourish, when justice is everywhere to be had, and when rulers are not avaricious.

6. *The Treasurer* who watches over the profits, and is upright in all his dealings.

The salaries of the first four and the sixth officers differ from each other, the lowest of them holding the rank of an *Ahadí*¹.

7. *The Weighman*, who weighs the coins. For weighing 100 *jalálí* gold-muhurs, he gets $1\frac{1}{2}$ dáms, for weighing 1000 rupees, $6\frac{1}{2}$ dáms, and for weighing 1000 copper dáms, $\frac{1}{2}$ of a dām; and, after this rate, according to quantity.

8. *The Melter of the ore.* He makes small and large trenches in a tablet of clay which he besmears with grease, and pours into them the melted gold and silver, to cast them into ingots. In the case of copper, instead of using grease, it is sufficient to sprinkle ashes. For the above mentioned quantity of gold, he gets $2\frac{3}{4}$ dáms; for the same quantity of silver, 5 dáms and $13\frac{1}{4}$ jétals,² for the same quantity of copper, 4 dáms and $21\frac{1}{2}$ jétals.

9. *The Platemaker.* He makes the adulterated gold into plates of six or seven máshahs each, six fingers in length and breadth; these he carries to the assay master, who measures them in a mould made of copper, and stamps such as are suitable, in order to prevent alterations, and to shew the work done. He receives as wages for the above mentioned quantity of gold, $42\frac{1}{2}$ dáms.

ÁYN 7.

THE MANNER OF REFINING GOLD.

When the abovementioned plates have been stamped, the owner of the gold, for the weight of every 100 *jalálí* gold-muhurs, must furnish 4 sérs of

¹ The *Ahadís* correspond to our *Warranted officers*. Most clerks of the Imperial offices, the painters of the court, the foremen in Akbar's work-shops, &c., belonged to this corps. They were called *Ahadís*, or *singlemen*, because they stood under Akbar's immediate orders. The

word *Ahadí*, the *h* of which is the Arabic ح, was spelt in official returns with the Persian ه. So deep-rooted, says Badáoní, was Akbar's hatred for every thing which was Arabic.

² Twenty-five *jétals* make one dām. Vide the 10th Áyn.

saltpetre, and 4 sérs of brickdust of raw bricks. The plates after having been washed in clean water, are stratified with the above mixture (of the saltpetre and brickdust), and put one above the other, the whole being covered with cowdung, which in Hindi is called *uplah*. It is the dry dung of the *Bul Cow*. Then they set fire to it, and let it gently burn, till the dung is reduced to ashes, when they leave it to cool; then these ashes being removed from the sides, are preserved. They are called in Persian *khāk i khalāq*, and in Hindi *salóni*. By a process to be mentioned hereafter, they recover silver from it. The plates, and the ashes below them, are left as they are. This process of setting fire to the dung, and removing the ashes at the sides, is twice repeated. When three fires have been applied, they call the plates *siddi*. They are then again washed in clean water, and stratified three times with the above mixture, the ashes of the sides being removed.

This operation must be repeated, till six mixtures and eighteen fires have been applied, when the plates are again washed. Then the assay master breaks one of them, and if there comes out a soft and mull sound, it is a sign of its being sufficiently pure, but if the sound is harsh, the plates must undergo three more fires. Then from each of the plates one *máshah* is taken away, of which aggregate a plate is made. This is tried on the touchstone, if it is not sufficiently fine, the gold has again to pass through one or two fires. In most cases, however, the desired effect is obtained by three or four fires.

The following method of assaying is also used. They take two *tólals* of pure gold, and two *tólals* of the gold which passed through the fire, and make twenty plates of each, of equal weight. They then spread the above mixture, apply the fire, wash them, and weigh them with an exact balance. If both kinds are found to be equal in weight, it is a proof of pureness.

10 *The Melter of the refined metal*. He melts the refined plates of gold, and casts them, as described above, into ingots. His fee for 100 gold *muhurs* is three *dáms*.

11 *The Zariáb*. He cuts off the gold, silver and copper ingots, as exactly as he can, round pieces of the size of coined money. His fees are, for 100 gold *muhurs*, 21 *dáms*, 1½ *jétals*, for the weight of 1000 rupees 53 *dáms*, 8¾ *jétals*, if he cuts rupees; and 28 *dáms* in addition, if he cuts the same weight of silver into quarter rupees. For 1000 copper *dáms* his fee is 20 *dáms*, for the same weight of half and quarter *dáms*, 25 *dáms*; and for half quarter *dáms*, which are called *dumris*, 69 *dáms*.

In *Kán* and *Túrán* they cannot cut these pieces without a proper anvil; but *Hindustan* workmen cut them without such an instrument, so exactly, that there is not the difference of a single hair, which is remarkable enough.

12 *The Engraver*. He engraves the dies of the coins on steel, and such like metals. Coins are then stamped with these dies. At this day, *Mauláná*

Ahmad of Delhi, who has not his equal in any country, cuts different kinds of letters in steel, in such a manner as equals the copyships of the most skillful calligraphers. He holds the rank of a *yūzbāshī*;¹ and two of his men serve in the mint. Both have a monthly salary of 600 dāms.

13. The *Sikkachī*. He places the round pieces of metal between two stones, and by the strength of the hammerer (*putkchī*) both sides are stamped. The fees are for 100 goldmohurs, 1½ dāms; for 1000 rupees, 5 dāms, 9½ jétals; and for the weight of 1000 rupees of small silver pieces, 1 dām, 3 jétals in addition; for 1000 copper dāms, 3 dāms; for 2000 half dāms, and 4000 quarter dāms, 3 dāms, 18¼ jétals; and for 8000 half-quarter dāms, 10½ dāms. Out of these fees the sikkachī has to give one-sixth to the hammerer, for whom there is no separate allowance.

14. The *Sabbāl* makes the refined silver into round plates. For every 100 rupees weight, he receives 54 dāms.

The discovery of alloy in silver. Silver may be alloyed with lead, tin and copper. In Irān and Tūrān, they also call the highest degree of fineness of silver *dahdahī*, in Hindustān, the sairafis use for it the term *bist biswah*. According to the quantity of the alloy, it descends in degree, but it is not made less than five, and no one would care for silver baser than ten degrees. Practical men can discover from the colour of the compound, which of the alloys is prevailing, whilst by filing and boring it, the quality of the inside is ascertained. They also try it by beating it when hot, and then throwing it into water, when blackness denotes lead, redness copper, a white greyish colour tin, and whiteness a large proportion of silver.

THE METHOD OF REFINING SILVER.

They dig a hole, and having sprinkled into it a small quantity of wild cow dung, they fill it with the ashes of *Mughilan*² wood; then they moisten it, and work it up into the shape of a dish; into this they put the adulterated silver, together with a proportionate quantity of lead. First, they put a fourth part of the lead on the top of the silver, and having surrounded the whole with coals, blow the fire with a pair of bellows, till the metals are melted, which operation is generally repeated four times. The proofs of the metal being pure are, a lightning-like brightness, and its beginning to harden at the sides. As soon as it is hardened in

¹ This Turkish word signifies a commander of one hundred men, a captain. *Ahadīs* of distinction were promoted to his military rank. The salary of a *Yūzbāshī* varied from five to seven hundred

rupees *per mensem*; vide the third *Ain* of the second book.

² Called in Hind *babūl*, a kind of acacia. Its bark is used in tanning.

the middle, they sprinkle it with water, when flames resembling in shape the horns of wild goats, issue from it. It then forms itself into a dish, and is perfectly refined. If this dish be melted again, half a surkh in every tóláh will burn away, *i. e.*, 6 máshahs and 2 surkhs in 100 tóláhs. The ashes of the dish, which are mixed with silver and lead, form a kind of *litharge*, called in Hindí *k'harál*, and in Persian *kulmah*;¹ the use of which will be hereafter explained. Before this refined silver is given over to the Zarráb, 5 máshahs and 5 surkhs are taken away for the Imperial exchequer out of every hundred tóláhs of it, after which the assay master marks the mass with the usual stamp, that it may not be altered or exchanged.

In former times silver also was assayed by the banwári system; now it is calculated as follows.—if by refining 100 tóláhs, of *sháhí* silver, which is current in 'Iráq and Khurásán, and of the *lárí* and *misqálí*, which are current in Túán, there are lost three tóláhs and one surkh; and of the same quantity of the European and Turkish *ayíl*, and the *mahmúdí* and *muzaffarí* of Gujrát and Málwah, 13 tóláhs and $6\frac{1}{2}$ máshahs are lost, they become of the imperial standard.

15 The *Qurçkúb* having heated the refined silver, hammers it till it has lost all smell of the lead. His fee for the weight of 1000 rupees, is $4\frac{1}{2}$ dáms.

16 The *Cháshnigín* examines the refined gold and silver, and fixes its purity as follows:—Having made two tóláhs of the refined gold into eight plates, he applies layers of the mixture as above described, and sets fire to it, keeping out, however, all draught; he then washes the plates, and melts them. If they have not lost anything by this process, the gold is pure. The assay-master then tries it upon the touchstone, to satisfy himself and others. For assaying that quantity, he gets $1\frac{2}{3}$ dáms. In the case of silver, he takes one tóláh with a like quantity of lead, which he puts together into a bone crucible, and keeps it on the fire till the lead is all burnt. Having then sprinkled the silver with water, he hammers it till it has lost all smell of the lead, and having melted it in a new crucible, he weighs it; and if it has lost in weight three *binj* (rice grains), it is sufficiently pure; otherwise he melts it again, till it comes to that degree. For assaying that quantity, his fee is 3 dáms, $1\frac{1}{2}$ jétals.

17. The *Nidriyah* collects the *khák* & *khalág*, and washes it, taking two sérs at the time; whatever gold there may be amongst it, will settle, from its weight, to the bottom. The *khák*, when thus washed, is called in Hindí *kukrah*, and still contains some gold, for the recovery of which, directions shall hereafter be given. The abovementioned adulterated sediment is rubbed together with quicksilver, at the rate of six máshahs *per sér*. The

¹ Some MSS. have *katak*.

| ² One MS. has *sta*.

quick-silver from its predilective affinity, draws the gold to itself, and forms amalgam which is kept over the fire in a retort, till the gold is separated in the quicksilver.

For extracting the gold from this quantity of *khul*, the *Nydgnyeh* gives 20 *dáms*, 2 *jéals*

The process of Kulrah

They mix with the *kulrah* an equal quantity of *punhar*, and form a paste of *rasí* (aqua fortis), and wild cowdung. They then pound the first composition, and mixing it with the paste, work it up into balls of two *sérs* eight, which they dry on a cloth.

Punhar is obtained as follows:—

They make a hole in the earth, and fill it with the ashes of *Eabul*-wood to the rate of six fingers of ashes for every maund of lead. The lead itself is put at the bottom of the hole, which has been smoothed; then they cover it with charcoals, and melt the lead. After that, having removed the coals, they place over it two plates of clay, fixed by means of thorns, and close up the bellows hole, but not the vent. Thus they keep covered with bricks, till the ashes have thoroughly soaked up the lead. The bricks they frequently remove, to learn the state of the lead. For the abovementioned quantity of lead, there are 4 *máshals* of silver mixed up with the ashes. These ashes they cool in water, when they are called *punhar*. Out of every man of lead two *sérs* are burnt, but the mass is increased by four *sérs* of ashes, so that the weight of the whole mass will be one man and two *sérs*.

Rasí is a kind of acid, made of *ashlhdar*¹ and saltpetre

Having thus explained what *punhar* and *rasí* are, I return to the description of the process of *Kulrah*. They make an oven-like vessel, narrow at both ends, and wide in the middle, one and a half yards in height, with a hole at the bottom. Then having filled the vessel with coals within four fingers of the top, they place it over a pit dug in the earth, and blow the fire with two bellows. After that, the aforementioned balls being broken into pieces, they throw them into the fire and melt them, when the gold, silver, copper and lead, fall through the hole in the bottom of the vessel into the pit below. Whatever remains in the vessel, is softened and washed, and the lead separated from it. They likewise collect the ashes, from whence also by a certain process profit may be derived. The metal is then taken out of the pit, and melted according to the *punhar* system. The lead will mix with the ashes,

¹ The margins of some of the MSS. explain this word by the Hind. *sijál*, | impure carbonate of soda.

from which thirty sérs will be recovered, and ten sérs will be burnt. The gold, silver and copper, remain together in a mass, and thus they call *bugrawatí*, or according to some, *qubáratí*.

The process of Bugrawatí

They make a hole, and fill it with the ashes of *babul*-wood, half a sér for every 100 tólahs of *bugrawatí*. These ashes they then make up in form of a dish, and mix them up with the *bugrawatí*, adding one tólah of copper, and twenty-five tólahs of lead. They now fill the dish with coals, and cover it with bricks. When the whole has melted, they remove the coals and the bricks, and make a fire of *babul*-wood, till the lead and copper unite with the ashes, leaving the gold and silver together. These ashes are also called *Uharat*, and the lead and copper can be recovered from them by a process, which will be hereafter explained.

AIN 8

THE METHOD OF SEPARATING THE SILVER FROM THE GOLD.

They melt this composition six times; three times with copper, and three times with *sulphur*, called in Hind *chhachhaya*. For every tólah of the alloy, they take a máshah of copper, and two máshahs, two surkhs of sulphur. First, they melt it with copper, and then with sulphur. If the alloy be of 100 tólahs weight, the 100 máshahs of copper are employed as follows—they first melt fifty máshahs with it, and then twice again, twenty-five máshahs. The sulphur is used in similar proportions. After reducing the mixture of gold and silver to small bits, they mix with it fifty máshahs of copper, and melt it in a crucible. They have near at hand a vessel full of cold water, on the surface of which is laid a broomlike bundle of hay. Upon it they pour the melted metal, and prevent it, by stirring it with a stick, from forming into a mass. Then having again melted these bits, after mixing them with the remaining copper in a crucible, they set it to cool in the shade and for every tólah of this mixture, two máshahs and two surkhs of sulphur are used, *i. e.*, at the rate of one and one half quarter sér (1½ sér) *per* 100 tólahs. When it has been three times melted in this manner, there appears on the surface a whitish kind of ashes, which is silver. This is taken off, and kept separate, and its process shall hereafter be explained. When the mixture of gold and silver has thus been subjected to three fires for the copper, and three for the sulphur, the solid part left is the gold. In the language of the Panjáb, this gold is called *laad*, whilst about Dilli, it is termed *poovar*. If

The mixture contained much gold, it generally turns out to be of $6\frac{1}{2}$ *bars*, but it is often only five, and even four.

In order to refine this gold, one of the following methods must be used: Either they mix fifty *tôlahs* of this with 100 *tôlahs* of pure gold, and refine it by the *Salôh* process, or else they use the *Alôh* process. For the latter they make a mixture of two parts of wild cowdung, and one part of sulphure, Having the least the aforesaid *pyrer* into ingots, they make it into plates, none of which ought to be lighter than $1\frac{1}{2}$ *tôlahs*, but a little heavier than those which they make in the *salom* process. Then having besmear'd them with rose-oil, they strew the above mixture over them, giving them for every strewing two gentle fires. This operation they repeat three or four times, and if they want the metal very pure, they repeat the process till it comes up to nine *bân*. The ashes are also collected being a kind of *k'hara*

AIN 9

THE METHOD OF EXTRACTING THE SILVER FROM THESE ASHES

Whatever ashes and dross have been collected, both before and after the process of *alôh*, they mix with double the quantity of pure lead, put them into a crucible, and keep them for one watch over the fire. When the metal is cold, they refine it as described under the article *Sabbâk*, p. 22. The ashes of it are also *k'hara*. The *salôh* process is also performed in other ways well known to those conversant with the business.

18. The *Pankâr* having melted the *k'hara*, separates the silver from the copper. His fee for every *tôlah* of silver is $1\frac{1}{2}$ *dâms*. As a return for the profit he makes, he pays monthly 300 *dâms* to the *diwân*. Having reduced the *k'hara* to small bits, he adds to every *man* of it $1\frac{1}{2}$ *sêrs* of *longâr* (borax), and three *sêrs* of pounded natron, and kneads them together. He then puts this mass, *sêr* by *sêr*, into the vessel above described, and melts it, when lead mixed with silver collects in the pit. This is afterwards refined by the process of the *sabbâk*, and the lead which separates from this, and mixes with the ashes, turns *panhar*.

19. The *Pankâr* buys the *salôh* and *k'hara* from the goldsmiths of the city, and carries them to the mint to be melted, and makes a profit on the gold and silver. For every *man* of *salôh*, he gives 17 *dâms*, and for the same quantity of *k'hara* 14 *dâms*, to the exchequer.

20. The *Nichârdâh* brings old copper-coins which are mixed with silver, to be melted; and from 100 *tôlahs* of silver, $3\frac{1}{2}$ rupees go to the

ṭevān, and when he wishes to coin the silver, he pays a fixed quantity for it as duty.

21. The *Khakhshōe*. When the owners of the metals get their gold and silver in the various ways which have now been described, the Khakhshōe sweeps the mint, takes the sweepings to his own house, washes them, and gains a profit. Some of the sweepers carry on a very flourishing trade. The state receives from this man a monthly gift of 12½ rupees.

And in like manner all the officers of the mint pay a monthly duty to the state, at the rate of three dāms for every 100 dāms.

AFN 10.

THE COINS OF THIS GLORIOUS EMPIRE.

As through the attention of his Majesty, gold and silver have been brought to the greatest degree of purity, in like manner the form of the coins has also been improved. The coins are now an ornament to the treasury, and much liked by the people. I shall give a few particulars.

A. Gold Coins.

1. The *S'hansuh* is a round coin weighing 101 tólaks, 9 máshahs, and 7 surkhs, in value equal to 100 *la'l i jalālī*-muhurs. On the field of one side is engraved the name of his Majesty, and on the five arches in the border, *alsultānu alʿazam alkhāqānu almuʿazzam khallada allāhu mulkāhu wa sultānahu sarbē dari-khulāʿati Aḡrah*,—"The great sultān, the distinguished emperor, may God perpetuate his kingdom and his reign! Struck at the capital Aḡrah." On the field of the reverse is the beautiful formula,¹ and the following verse of the Qurʾān ²—*Allāha yarzaqu man yashāu biḡhairi ḥisābi*,—"God is bountiful unto whom He pleaseth, without measure,"—and roundabout are the names of the first four califs. This is what was first cut by Maulānā Maqūd, the engraver, after which Mullā ʿAlī Ahmād made with great skill the following additions. On one side, *Afʿalu dīnārīn jaʿfayahu ahayahu, dīndīnīn yanjayahu ʿala aḡhābihi fi sabilillāh*,—"The best coin which a man expends, is a coin which he spends on his co-religionists in the path of God."

And on the other side he wrote,

Alsultānu alʿālī alkhālifatu almuʿaʿālī khallada allāhu taʿāla mulkāhu wa sultānahu, wa abbada ʿadlaku wa ihsānahu,—"The sublime sultān, the exalted

¹ Also called *Kāʾimah*, or the Confession of Faith, *lā ilāha ill-allāh, Mahumma-* | *dun rasūl-allāh*
² Qn. Sur II, 208.

the may God the Almighty perpetuate his kingdom and his reign, and give clarity to his justice and bounty.”

Afterwards all this was removed, and the following two Rubá'is of the court-poet and philosopher *Shaykh Farz* were engraved by him. On one side,

Kān shūd kih haft bahr az ā gauthar haft
Sāgh ē sāgh az partān i āy gauthar gāf
Kān az nazar ē taybiyat ē h zar gāf
Wāz zar shāf az sikkah i Shāh Akbar gāf

“It is the ‘Sun’ from which the seven oceans get their pearls,
 The black rocks get their jewels from his lustre,
 The mines get their gold from his fostering glance,
 And their gold is ennobled by Akbar’s stamp.”

and, *Allāhu akbar, jalīl jalālūh*,—“God is great, may his His glory shine forth!” in the middle. And on the other side,

Īn sikkah kih pirāyah i amūd būad
Bā naqsh i dādām a nām i jā'id būad
Shma i sa'datash hamīz bas kih badāh
Yā zarrah nazar-kardāh i kharshēd būad

“This coin, which is an ornament of hope,
 Carries an everlasting stamp, and an immortal name
 As a sign of its auspiciousness, it is sufficient
 That once for all ages the sun has cast a glimpse upon it.”

and the date, according to the *Duine era*, in the middle

2 There is another gold coin, of the same name and shape, weighing 91 tōlāhs and 8 mā-bāhs, in value equal to 100 round muhars, at 11 māsuāhs each. It has the same impression as the preceding.

3 The *Rahs* is the half of each of the two preceding coins. It is sometimes made square. On one side it has the same impression as the *shansah*, and on the other side the following Rubá'ī by *Farz*—

Īn naqd i rādhā i gonj i sh'hwshāhī
Bā kawkab i yubāl kunād hamrāhī
Kharshēd biparvaresh az āgi ē kih badāh
Yābad shāf az sikkah i Akbar shāhī

“This current coin of the imperial treasure
 Accompanies the star of good fortune
 O sun, foster it, because for all ages
 It is ennobled by Akbar’s stamp!”

¹ According to the Natural Philosophers of the Middle Ages, the influence of the sun calls the metals, the pearls and pre-

cious stones into existence, *vide* the thirteenth Xīn. The allusion to the sun is explained by the note to page III.

4 The *Átmah* is the fourth part of the *s'hansah*, round and square. Some have the same impression as the *s'hansah*, and some have on one side the following Rubá'í by Faizí—

En sikkah keh dust i bahkt rá zéwan bád

Pir áyah i nuh sipahr u haft akhtar bád

Zarín naqdést kór azá chún zar bád

Dar dahí raucún banám i sháh akbar bád

“This com—May it adorn the hand of the fortunate,

And may it be an ornament of the nine heavens and the seven stars!—

Is a gold coin,—May golden be its work!

Let it be current for all ages to the glory of Sháh Akbar”

And on the other side the preceding Rubá'í.

5 The *Binsat*, of the same two forms as the *átmah*, in value equal to one-fifth of the first coin

There are also gold coins of the same shape and impression, in value equal to one-eighth, one-tenth, one-twentieth, one twenty-fifth, of the *s'hansah*.

6 The *Chugul*,¹ of a square form, is the fiftieth part of the *s'hansah*, in value equal to two *muhurs* ²

7 The round *La'l i Jalálí*,³ in weight and value equal to two round *muhurs*, having on one side “*Alláhu akbar*,” and on the other *Yá mu'inn*—“O helper”

8. The *Afdábí* is round, weighs 1 *tólah*, 2 *máshahs* and $4\frac{3}{4}$ *surkhs*, in

¹ On *Jugul* Abulfazl's spelling in the text is ambiguous

² The MSS differ. Most of them place the *Chugul* as the sixth coin, after the *Binsat*, and read —

“The *Chugul*, of a square form, weighing 3 *tólahs*, $5\frac{1}{2}$ *surkhs*, its value is thirty rupees. Also, of a round form, weighing 2 *tólahs*, 9 *máshahs*, having a value of three round *muhurs*, of 11 *máshahs* each, (i.e., 27 rupees). But the impression of both is the same. They are the fiftieth part of the *S'hansah*.”

The last sentence does not agree with the value and weight of the *S'hansah*; for the two *Chuguls*, as given by Abulfazl, would each be the $\frac{20}{3}$ th part of the two kinds of *S'hansah*, not the fiftieth part

Mr Thomas in his excellent edition of Prinsep's Useful tables, pp 5 and 6, gives an extract from a MS of the *Áin* in his possession, which appears to agree with the above reading, but he only mentions the square form of the *Chugul*, weighing

3 *tólahs*, $5\frac{1}{2}$ *surkhs*, worth 30 rupees; and then passes on to the eighth coin, the *Afdábí*

Two other MSS—among them Col. Hamilton's—read after the *Binsat*, (i.e., after the twenty-fifth line of p 21 of my text edition)—

“6 The *Chahárgóshah* (or square), weighing 3 *tólahs*, $5\frac{1}{2}$ *surkhs*, worth 30 rupees”

“7. The *Gird* (or round), weighing 2 *tólahs*, 9 *máshahs*, in value equal to the 3 round *muhurs* of 11 *máshahs* each.”

“Both have the same impression.”

“8 The *Chugul*, of a square form, the fiftieth part of a *S'hansah*, in value equal to two *La'l i Jalálí* *muhurs*”

This reading obviates all difficulties. But the real question is whether the *Chahárgóshah*, the *Gird*, and the *Chugul* are three distinct coins

³ For the round *La'l i Jalálí*, some MSS only read, “The *Gird*,” i.e., round, taking the words *La'l i Jalálí* to the preceding. Vide the tenth coin.

value equal to 12 rupees. On one side, “*Allāhu akbar, jalāl jalāl*” and on the other the date according to the Divine era, and the place where it is struck.

9 The *Ṭibī* is round, weighs 12 māshahs, 1 $\frac{1}{2}$ surkhs, bears the same stamp as the *Ḥubb*, and has a value of 10 rupees.

10 The square *La’l i Jalāl* is of the same weight and value; on one side “*Allāhu akbar*,” and on the other “*jalla jalālahu*.”

11 The *ʿAdlqutlah* is round, weighs 11 māshahs, and has a value of nine rupees. On one side “*Allāhu akbar*,” and on the other, “*Jā mi’hu*.”

12 The *Round mihur*, in weight and value equal to the *ʿAdlqutlah*, but of a different stamp.

13 *Mihrib*² is in weight, value, and stamp, the same as the *round mihur*.

14 The *Mi’au* is both square and round. In weight and value it is equal to the *La’l i Jalāl*, and the *round mihur*. It bears the stamp “*ga mi’au*.”

15 The *Chahārgōshah*, in stamp and weight the same as the *Ḥubb*.

16 The *Gird* is the half of the *Ḥubb*, and has the same stamp.

17 The *D’hau*³ is half a *La’l i Jalāl*.

18 The *Salim* is the half of the *ʿAdlqutlah*.

19 The *Rabī* is a quarter of the *Ḥubb*.

20 The *Man*, is a quarter of the *Ḥubb*, and *Jalāl*.

21 The *Half Salim* is a quarter of the *ʿAdlqutlah*.

22 The *Pary* is the sixth part of the *Ḥubb*.

23 The *Pandan* is the sixth part of the *La’l i Jalāl*; on one side is a lily, and on the other a wild rose.

24 The *Sami*, or *Ashitsaddh*, is one-eighth of the *Ḥubb*; on one side “*Allāhu akbar*,” and on the other “*jalla jalālahu*.”

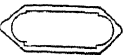
25 The *Ḥalā* is the sixthteenth part of the *Ḥubb*. It has on both sides a wild rose.

26 The *Zarah* is the 32nd part of an *Ḥubb*, and has the same stamp as the *Ḥalā*.

As regards gold coins, the custom followed in the imperial mint is to coin *La’l i jalāles*, *D’hans*, and *Mans*, each coin for the space of a month. The other gold coins are never stamped without special orders.

¹ It has the *Kālimah*. (Sayyid Ahmad’s edition of the *Āin*)

² The figure called *mihrib*, is



³ In Forbes’s Dictionary, *dahan*.

⁴ Several MSS read—“*Half a quarter Ḥubb* and *La’l i Jalāl*.” Forbes gives *sev* rupees (?).

⁵ Several MSS have *Rabī*. Perhaps we should write *Rabbī*.

B *Silver Coins*

1 The *Rupee* is round, and weighs eleven and one half máshahs. It was first introduced in the time of *Sháh Khán*. It was perfected during this reign, and received a new stamp, on one side "*Alláhu akbar, jalá jalálah*," and on the other the date. Although the market price is sometimes more or less than forty dáms, yet this value is always set upon it in the payment of salaries.

2. The *Jalálah* is of a square form, which was introduced during the present reign. In value and stamp it is the same as No. 1.

3. The *Darb* is half a *Jalálah*.

4. The *Charn* is a quarter *Jalálah*.

5. The *Pandau* is a fifth of the *Jalálah*.

6. The *Ash* is the eighth part of the *Jalálah*.

7. The *Dasá* is one-tenth of the *Jalálah*.

8. The *Kalá* is the sixteenth part of the *Jalálah*.

9. The *Shál* is one-twentieth of the *Jalálah*.

The same fractional parts are adopted for the [round] *Rupee*, which are however different in form.

C. *Copper Coins*

1. The *Dám* weighs 5 tanks, *i. e.*, 1 tólah, 8 máshahs, and 7 surkhs; it is the fortieth part of the rupee. At first this coin was called *Parsah*, and also *Bahlóli*; now it is known under this name (*dám*). On one side the place is given where it was struck, and on the other the date.

For the purpose of calculation, the *dám* is divided into twenty-five parts, each of which is called a *jétal*¹. This imaginary division is only used by accountants.

2. The *Adhela* is half of a *dám*.

3. The *Páulah* is a quarter *dám*.

4. The *Dami* is one-eighth of a *dám*.

In the beginning of this reign, gold was coined to the glory of his Majesty in many parts of the empire, now gold coins are struck at four places only, *viz.*, at the seat of the government, in Bengal, Ahmadábád (Gujrát), and Kábul. Silver and copper are likewise coined in these four places, and besides in the following ten places,—Iláhabás, Ágrah, Ujam, Súrat, Dikh, Patana, Kashmír, Láhór, Multán, Tándah. In twenty-eight towns copper coins only are struck, *viz.*, Ajmír, Audh, Atak, Alwar, Badáon, Banáras, Bhakkar, Bahrah, Patan, Jaunpár, Jalandhar, Hardwár, Hisár Firúzah,

¹ Often misspelt *chétal*. The text gives | the correct spelling.

Kolpa, Cawana, Gurek'bjan, Akcorwar, Lak'man, Chander, Agor, Sarhind, Sijalkot, Sar'oj, Sar'magan, Suragpur, Sambal, Qanaj, Rencobhar.

Merchandise in this country are mostly transacted in *rupee mohurs*, *cupies*, and *dams*.

Upright and men cause a great deal of mischief by rubbing down the coins, or by employing similar methods, and in consequence of the damage done to the nation at large, his Majesty continually consults experienced men, and from his knowledge of the spirit of the age, issues new regulations, in order to prevent such detrimental practices.

The currency underwent several changes. *First*, when (in the 27th year) the reins of the government were in the hands of Rajah Tódarmal,¹ four kinds of mohurs were allowed to be current. *A* There was a *Lalla sulda*, which had the name of his Majesty stamped on it, and weighed 1 tolah, $1\frac{1}{2}$ surkhs. It was quite pure, and had a value of 400 dams. Again, there existed from the beginning of this glorious reign, a mohur with the imperial stamp, of which *three* degrees passed as current, *viz*, *B* This mohur, when perfectly pure, and having the full weight of 11 ná halves. Its value was 335 dams. If from wear and tear it had lost in weight within three grains of rice, it was still allowed to be of the same degree, and no difference was made. *C* The same mohur, when it had lost in weight from four to six rice grams, its value was 355 dams. *D* The same

¹ Rajah Tódarmal, a Khetri by caste, was born at Lakhá. He appears to have entered Akbar's service during the eighteenth year of the emperor's reign, when he was employed to settle the affairs of Gujrat. In the 19th year, we find him in Bengal in company with *Munim Khan*, and three years later, again in Gujrat. In the 27th year, he was appointed *Darwa* of the empire, when he remodelled the revenue system. After an unsuccessful attempt on his life made by a Khetri in the 32d year, he was sent against the Yúsufzais, to avenge the death of *Bír Bar*. In the 34th year, old age and sickness obliged him to send in his resignation, which Akbar unwillingly accepted. Retiring to the banks of the Ganges he died—or, *went to hell*, as Badáuni expresses himself in the case of Hindus—on the eleventh day A H 998, or 10th November 1589, the same year in which Rajah Bhagawan Das died. Tódarmal had reached the rank of a *Chahárbhazárf*, or commander of Four Thousand, and was no less distinguished for his personal courage, than his finan-

cial abilities. His eldest son *D'hárf*, a commander of seven hundred, was killed in the war with Thathah.

Abulázi did not like Tódarmal personally, but praises him for his strict integrity and abilities, he charges him with violence, fierceness of temper and bigotry. Zuyawá said, he had heard from his father, that Akbar complained of the Rajah's *independence, vanity, and ingoted adherence to Hinduism*. Abulázi openly complained of him to Akbar, but the emperor with his usual regard for faithful services, said that he could not drive away an old servant. In his adherence to Hinduism, Tódarmal may be contrasted with *Bír Bar*, who a short time before his death had become a member of the *Díwan Faith*. Once when accompanying Akbar to the Panjáb, on the hurry of the departure, Tódarmal's idols were lost, and as he transacted no business before his daily worship, he remained for several days without food and drink, and was at last with difficulty cheered up by the emperor.

muhur when it had lost in weight from six to nine rice grains; its value was 350 dāms.

Muhurs of less weight than this were considered as bullion.

Of *Rupees*, three kinds were then current, *viz*, *A* one of a square form, of pure silver, and weighing 11½ māshahs, it went under the name of *Jalālāh*, and had a value of 40 dāms *B* The round, old *Akbar shāhi* Rupee, which, when of full weight, or even at a surkh less, was valued at 39 dāms *C*. The same rupees, when in weight two surkhs less, at 38 dāms.

Rupees of less weight than this were considered as bullion.

Secondly, on the 18th Mihr of the 29th year of the Divine era, 'Azad-uddaulah Amír Fathullah¹ of Shīrāz coming at the head of affairs, a royal order was issued, that on the *muhurs*, as far as *three* grains; and on the *rupees*, as far as *six* grains short weight, no account should be taken, but that they should be reckoned of full weight. If muhurs were still less, they should make a deduction for the deficiency, whatever their deficiency might be; but it was not ordered, that only muhurs down to nine grains less, should be regarded as muhurs. Again, according to the same regulation, the value of a muhur that was one surkh deficient, was put down as 355 dāms and a fraction; and hence they valued the price of one

¹ Amír Fathullah of Shīrāz was the pupil of Khājah Jamāluddīn Mahmūd, Kamāluddīn of Shīrāz, and Mīr Ghāsi-uddīn Manjūr of Shīrāz. He so excelled in all branches of Natural philosophy, especially mechanics, that Abulfāz said of him, "If the books of antiquity should be lost, the Amír will restore them." At the earnest solicitations of 'Adil Shāh of Bijāpūr, he left Shīrāz for the Dekhan. In A H 991, after the death of 'Adil Shāh, he was invited by Akbar, who raised him to the dignity of a *Sadr*, and bestowed upon him, three years later, the title of *Amīn-ul-mulk*. He was appointed to assist Tódar-māl, and rendered good service in working up the old revenue books. His title *Amīn-ul-mulk*, to which Abulfāz alludes (*vide* p 28, l 9 of my text edition), was in the same year changed to '*Azad-uddaulah*, or *the arm of the empire*. The Amír went afterwards to Khāndésh. After his return in 997 to Akbar, who was then in Kashmīr, he was attacked with fever, of which he died. Thinking to understand the medical art, he refused the advice of the famous Hakīm 'Alī, and tried to cure the fever by eating *harīshah*, (*vide* the

twenty-fourth Aín), which caused his death.

Next to Abulfāz, Faizī, and Bīr Bar, the Amír was perhaps most loved by Akbar. Several of his mechanical inventions, mentioned below, are ascribed by Abulfāz to Akbar himself (!) The Amír was, however, on the best terms with Abulfāz, whose son he instructed. According to the author of the *Mirāt ul 'Alam*, he was "a worldly man, often accompanying the emperor on hunting parties, with a rifle on his shoulder, and a powder-bag in his waistband, treading down science, and performing feats of strength, which Rustam could not have performed."

It is stated by the author of the *Madāsir ul amārā* that according to some, the Amír was a *Sih-hazārī*, or Commander of three thousand, but I do not find his name among the lists of Akbar's grantees given in the *Tabaqāt i Akbarī*, and the last Aín of the second book of this work. Instead of *Amīr* Fathullah, we also find, especially in Badāonī, *Shāh* Fathullah. He lies buried on the *Takht i Sulamán*. Faizī's ode on his death is very fine.

sirkh of *coined* gold at the low rate of *ten* dāms and a fraction. According to Todarnal's regulation, a deduction of *ten* dāms was made for a deficiency of one sirkh, and if the mihur had lost something more than the three grains, for which he had made no account, even if it were only $\frac{1}{2}$ sirkh, *five* dāms were subtracted, and for a deficiency of $1\frac{1}{2}$ sirkhs, he deducted ten dāms, even if the deficiency should not be quite $1\frac{1}{2}$ sirkhs. By the new law of 'Azaduddaulah, the value of a mihur was lessened by six dāms and a fraction, as its gold was worth 353 dāms and a fraction only.¹

'Azaduddaulah abolished also the regulation, according to which the value of a round rupee had been fixed at one dām less than the square one, notwithstanding its perfection in weight and purity, and fixed the value of the round rupee, when of full weight or not less than one sirkh, at forty dāms; and whilst formerly a deduction of two dāms was made for a deficiency of two sirkhs, they now deduct for the same deficiency only one dām and a fraction.

Thirdly, when 'Azaduddaulah went to Khândésh, the Rājah estimated the value of mihurs that had been expressed in Jalalah rupees, in round rupees, and from his obstinate and wrangling disposition, fixed again the deficiencies on mihurs and rupees according to the old rates.

Fourthly, when Qulij Khán² received the charge of the government, he adopted the Rājah's manner of estimating the mihurs, but he deducted

¹ For 'Azaduddaulah having fixed the value of 1 sirkh of coined gold at 1 dāms and a small fraction, the value of a mihur of full weight ($11\frac{1}{2}$ sirkhs = 11×8 sirkhs) was only $11 \times 8 \times (1 + \text{a small fraction})$ dāms, *i. e.* according to 'Abul Fazl, 353 dāms and a fraction, instead of 360 dāms.

² *Qulij Khán* is first mentioned during the seventeenth year of Akbar's reign, when he was made governor of the Fort of Sūrat, which Akbar after a siege of forty-seven days had conquered. In the 23rd year he was sent to Gujrāt, and after the death of Shāh Mangū, he was, two years later, appointed as *Dīvān*. In the 28th year he accompanied the army during the conquest of Gujrāt. In the 31th year, he received *Sambhal* as jāgīr. After the death of Tōdarnal, he was again appointed as *Dīvān*. This is the time to which Abulfazl refers. In 1002 he was made governor of Kābul, where he was not successful. After his removal, he accompanied, in 1005, his son-in-law Prince Danyāl as *Atālg*, or tutor, but he soon returned to Akbar. During the absence, in 1007, of the emperor in Khān-

désh, he was governor of Agra. Two years later he was promoted to the governorship of the Panjāb and Kābul. At the accession of Jahāngīr, he was sent to Gujrāt, but returned next year to the Panjāb, where he had to fight against the Rāshamyahs. He died, at an advanced age, in 1035, or A. D. 1625-26. Abulfazl, in the last Xim of the second book, mentions him as *Chahārkhazārī*, or Commander of Four Thousand, which high rank he must have held for some time, as *Azāmī i Harawī*, in his *Tabāqat i Akbarī*, mentions him as such, and as Dīvān. When tutor to Prince Danyāl, he was promoted to the command of Four Thousand Five Hundred. Qulij Khán was a pious man, and a staunch Sunnī, he was much respected for his learning. As a poet he is known under the name of *Ufātī*, some of his verses may be found in the concluding chapter of the *Mirāt ul 'Alam*. The high rank which he held, was less due to his talents as a statesman, than to his family-connexion with the kings of Tūrān. Of his two sons, Mīrzā Saifullah and Mīrzā Husam Qulij, the latter is best known.

ten *dāms* for a deficiency in the weight of a *muhur*, for which the *Rājāh* had deducted five *dāms*, and twenty *dāms*, for the former deduction of ten *dāms*; whilst he considered every *muhur* as bullion, if the deficiency was $1\frac{1}{2}$ *surkhs*. Similarly, every rupee, the deficiency of which was one *surkh*, was considered as bullion.

Lastly, his Majesty trusting to his advisers, and being occupied by various important affairs, paid at first but little attention to this subject, till after having received some intimation of the unsatisfactory state of this matter, he issued another regulation, which saved the nation further losses, and was approved of by every one, far and near. On the 26th of Bahman, of the year 36, according to the Divine era (A. D. 1592,) he adopted the second [*i. e.*, 'Azaduddaulah's'] method, with one exception, namely, he did not approve of the provision that a *muhur* the deficiency of which did not exceed *three*, and a rupee, the deficiency of which did not exceed *six*, *surkhs*, should still be regarded as of full weight. And this regulation was the only effectual method for preventing the fraudulent practices of unprincipled men; for the former regulations contained no remedy in cases when the officers of the mint coined money of the above deficiency in weight, or when treasurers reduced full coins to the same deficiency. Besides shameless, thievish people made light grain weights, and used to reduce *muhurs*, deficient by three grains, to six grains deficiency, whilst they accepted *muhurs* six grains deficient as *muhurs* deficient by nine grains. This reduction of coins being continued, large quantities of gold were stolen, and the losses seemed never to end. By the command of his Majesty grain weights of *bābūghūrī* were made, which were to be used in weighing. On the same date other stringent regulations were issued, that the treasurers and revenue collectors should not demand from the tax-payers any particular species of coins, and that the exact deficiency in weight and purity, whatever it might be, should be taken according to the present rate and no more. This order of his Majesty disappointed the wicked, taught covetous men moderation, and freed the nation from the cruelty of oppressors.

ATN 11

THE DIRHAM AND THE DYNAR.

Having given some account of the currency of the empire, I shall add a few particulars regarding these two ancient coins, and remark on the value of ancient coinage.

The *Durham*, or *Dirhām*, as the word is sometimes given, is a silver coin, the shape of which resembled that of a date stone. During the califate of

'Omar, it was changed to a circular form; and in the time of *Zubair*, it was impressed with the words *Alláhu* (God), *barakat* (blessing) *Hajjáj* stamped upon it the chapter of the Qorán called *Ihlác*; and others say that he imprinted it with his own name. Others assert, that 'Omar was the first who stamped an impression on dirhams; whilst, according to some, Greek, Khusravite, and Himyarite dirhams were in circulation at the time of 'Abdulmalik, the son Marwán, by whose order Hajjáj, the son of Yúsuf, had struck dirhams. Some say that Hajjáj refined the base dirhams, and coined them with the words *Alláhu aḥad* (God is one), and *Alláhu ʿamad* (God is eternal), and these dirhams were called *mahḥak* (abominable), because God's holy name was thereby dishonoured; unless this term be a corruption of some other name. After Hajjáj, at the time of the reign of Yazíd ibn i 'Abdulmalik, 'Omar ibn Hubairah coined in the kingdom of 'Iráq better dirhams than Hajjáj had made, and afterwards Khálid ibn 'Abdullah Qasrí, when governor of 'Iráq, made them still finer, but they were brought to the highest degree of purity by Yúsuf ibn 'Omar. Again, it has been said that Muḥ'ab ibn Zubair was the first who struck dirhams. Various accounts are given of their weights; some saying that they were of ten or nine, or six or five *misqáls*; whilst others give the weights of twenty, twelve and ten *qiráts*, asserting at the same time that 'Omar had taken a dirham of each kind, and formed a coin of fourteen qiráts, being the third part of the aggregate sum. It is likewise said that at the time of 'Omar there were current several kinds of dirhams: *first*, some of eight *dángs*, which were called *baghlí*, after *Rás baghl* who was an assay-master, and who struck dirhams by the command of 'Omar; but others call them *baghallí*, from *baghal*, which was the name of a village, ¹ *secondly*, some of four *dángs*, which were called *ʿabrí*, *thirdly*, some of three *dángs*, which were known as *maghlíbí*, and *lastly*, some of one *dáng*, named *yamaní*, the half of which four kinds 'Omar is said to have taken as a uniform average weight. Fázl of Khujand says that in former days dirhams had been of two kinds, *first*:—full ones of eight and six *dángs* (1 *dáng* of his = 2 *qiráts*; 1 *qirát* = 2 *tassúy*, 1 *tassúy* = 2 *habbah*); and *secondly*, deficient ones of four *dángs* and a fraction. Some hold different opinions on this subject.

The *Dínár* is a gold coin, weighing one *misqál*, i. e., $1\frac{3}{4}$ dirhams, as they put 1 *misqál* = 6 *dángs*; 1 *dáng* = 4 *tassúy*; 1 *tassúy* = 2 *habbahs*; 1 *habbah* = 2 *jaws* (barley grains); 1 *jau* = 6 *khardals* (mustard-grain), 1 *khardal* = 12 *fals*; 1 *fal* = 6 *fatíls*; 1 *fatíl* = 6 *naḥrs*; 1 *naḥr* = 6 *qitmírs*; and 1 *qitmír* = 12 *zarráhs*. One *misqál*, by this calculation, would be equal to 96 barley grains. *Misqál* is a weight, used in weighing gold; and it is also the name of the coin. From some ancient writings it appears

¹ According to some inferior MSS, the name of a kind of gold.

that the Greek *misqál* is out of use, and weighs two *qiráts* less than this; and that the Greek dirham differs likewise from others, being less in weight by $\frac{1}{8}$ or $\frac{1}{4}$ of a *misqál*

AIN 12

THE PROFIT OF THE DEALERS IN GOLD AND SILVER.

One round muhur of 11 máshahs buys one tólah of gold of 10 bán, or one tólah, 2 surkhs of $9\frac{3}{4}$ bán; or 1 tólah, 4 s. of $8\frac{1}{2}$ bán; or 1 tólah 6 s of $9\frac{1}{4}$ bán; or 1 tólah, 1 máshah of 9 bán, and similarly, according to the same proportion, the decrease of one bán increases the quantity of gold which a muhur can buy, by one máshah.

The merchant buys for 100 *La'l i Jalálí* muhurs 130 t. 2 m. $0\frac{5}{8}$ s. of *Hun* gold of $8\frac{1}{2}$ báns. Of this quantity 22 t 9 m. $7\frac{1}{2}$ s. burn away in melting, and mix with the *khák i khalác*, so that 107 t 4 m. $1\frac{1}{2}$ s of pure gold remain, which are coined into 105 muhurs, leaving a remainder of nearly half a tólah of gold, the value of which is 4 rupees. From the *khák i khalác* are recovered 2 t. 11 m. 4 s of gold, and 11 t. 11 m. $4\frac{1}{2}$ s of silver, the value of both of which is 35 rupees, $12\frac{1}{2}$ tangahs,¹ so that altogether the abovementioned quantity of *Hun* gold yields 105 muhurs, 39 Rs., and 25 dáms

This sum is accounted for as follows First, 2 Rs 18 d $12\frac{1}{2}$ j, due to the workmen according to the rates which have been explained above; secondly, 5 Rs. 8 d 8 j. for ingredients; which sum is made up of 1 R. 4 d $1\frac{1}{2}$ j on account of articles used in refining the metal, viz., 26 d. $16\frac{1}{2}$ j dung, 4 d 20 j salóní; 1 d. 10 j. water; 11 d. 5 j. quicksilver, and 4 Rs 4 d. $6\frac{1}{2}$ j on account of the *khák i khalác* (viz., 21 d. $7\frac{1}{2}$ j. charcoal, and 3 Rs 22 d 24 j lead); thirdly, 6 Rs 37 d $3\frac{1}{2}$ j, which the owners of the gold take from the merchant, as a consideration for lending him the gold; this item goes to the Diwán in case the gold belongs to the exchequer; fourthly, 100 *La'l i Jalálí* muhurs, which the merchant gets in exchange for the gold which he brought; fifthly, 12 Rs 37 d $3\frac{1}{2}$ j which the merchant takes as his profit; sixthly, 5 muhurs 12 Rs 3 d $3\frac{1}{2}$ j, which go to the exchequer² According to this proportion, merchants make their profits.

Although gold is imported into Hindustan, it is to be found in abundance in the northern mountains of the country, as also in Tibet Gold may also be obtained by the *Salóní*-process from the sands of the Ganges and Indus,

¹ One tangah = 2 dáms; now-a-days one tangah = 2 *pais*.

² There is a slight mistake of $1\frac{1}{2}$ *jéts*,

as the several items added up give 105 m. 39 Rs. 24 d. $23\frac{1}{2}$ j., but not 105 m. 39 Rs. 25 d.

and several other rivers, as most of the waters of this country are mixed with gold. however, the labour and expense greatly exceed the profit.

One Rupee buys 1 *t*. 0 *m*. 2 *s*. of pure silver, hence for 950 Rs. the merchant gets 969 *t*. 9 *m*. 4 *s*. of silver. Out of this quantity, 5 *t*. 0 *m*. 1½ *s*. burn away in casting ingots. The remainder yields 1006 rupees, and a surplus of silver worth 27½ *dáms*. The several items are—*first*, 2 *Rs*. 22 *d*. 12 *j*., as wages for the workmen (*viz.*, The *Weightman* 5 *d*. 7½ *j*.), the *Cháshnigir* 3 *d*. 4½, the *Melter* 6 *d*. 12½ *j*.; the *Zarád* 2 *Rs*. 1 *d*. 0 *j*.; the *Sikkachí* 6 *d*. 12½ *j*.); *secondly*, 10 *d*. 15 *j*., on account of requisites (*viz.*, 10 *d*. charcoal, and 15 *j*. water); *thirdly*, 50 *Rs*. 13 *d*. 0 *j*., payable to the *Díwán*; *fourthly*, 950 *Rs*., which the merchant gets in exchange for the silver he brought; and *fifthly*, 3 *Rs*. 21 *d*. 10½ *j*., being the profit of the merchant. If he refines the base silver at his own house, his profit will be much greater; but when he brings it to be coined, his profit cannot be so great.

Of the silver called *lári* and *sháhlí*, and the other above mentioned baser coins, one rupee buys 1 *t*. 0 *m*. 4 *s*., so that 950 Rupees will buy 989 *t*. 7 *m*. In the *Sabbákí* process, 14 *t*. 10 *m*. 1 *s*. burn away, being at the rate of 1½ *t*. *per cent.*; and in making the ingots, 4 *t*. 11 *m*. 3 *s*. are lost in the fire. The remainder yields 1012 rupees; and from the *lábá* & *kharál* 3½ *Rs*. are recoverable. The several items are—*first*, 4 *Rs*. 27 *d*. 24½ *j*. on account of the wages of the workmen (*viz.*, the *Weightman* 5 *d*. 7½ *j*.; the *Sabbák* 2 *Rs*. 0 *d*. 19 *j*.; the *Qurçkób* 4 *d*. 19 *j*., the *Cháshnigir* 3 *d*. 4 *j*., the *Melter* 6 *d*. 12½ *j*.; the *Zarád* 2 *Rs*. 1 *d*.; the *Sikkachí* 6 *d*. 12½ *j*.); *secondly*, 5 *Rs*. 24 *d*. 15 *j*. for necessaries, (*viz.* 5 *Rs*. 14 *d*. lead, 10 *d*. charcoal; and 15 *j*. water), *thirdly*, 50 *Rs*. 24 *d*., payable to the state; *fourthly*, 950 *Rs*. which the merchant receives for his silver; *fifthly*, 4 *Rs*. 29 *d*. his profit¹. Sometimes the merchant gets the silver cheap, when his profit is much larger.

1044 *dáms* buy one *man* of copper, *v. e.*, at the rate of 26 *d*. 2½ *j*. *per sér*. Out of this quantity, one *sér* is burnt away in melting; and as each *sér* yields 30 *dáms*, there are coined altogether 1170 *dáms*, from which the merchant takes his capital, and 18 *d*. 19½ *j*. as profit. 33 *d*. 10 *j*. go to the workmen, and 15 *d*. 8 *j*. for necessaries, (*viz.* 13 *d*. 8 *j*. for charcoal; 1 *d*. for water; and 1 *d*. for clay); 58½ *d*. go to the state.

AIN 13.

THE ORIGIN OF METALS.

The Creator by calling into existence the four elements, has raised up wonderful forms. *Fire* is absolutely warm, dry, light; *air* is relatively

¹ These items added give *Rs*. 1015, 25 *d*. 14½ *j*., *v. e.*, a little more than the sum mentioned by Abulfazl (1015 *Rs*. 20 *d*.)

warm, moist, light ; water is relatively cold, moist, heavy ; earth is absolutely cold, dry, heavy. Heat is the cause of lightness, and cold of heaviness, moistness easily separates particles, whilst dryness prevents their separation. This wonderful arrangement calls four compounds into existence, *first*, the *ásár i 'ulwí*,¹ *secondly*, stones ; *thirdly*, plants, *fourthly*, animals. From the heat of the sun, watery particles become lighter, mix with the air, and rise up. Such a mixture is called *bukhár* (gas). From the same cause, earthy particles mix with the air, and rise up. This mixture is called *dukhán* (vapour). Sometimes, however, airy particles mix with the earth. Several philosophers call both of the above mixtures *bukhár*, but distinguish the mixture of watery particles and air by the name of *moist*, or *watery bukhár*, whilst they call the mixture of earthy particles and air, *dry bukhár*, or *dukháni bukhár* (vapour-like gas). Both mixtures, they say, produce above the surface of the earth, clouds, wind, rain, snow, &c., and, below the surface of our earth, earthquakes, springs, and minerals. They also look upon the *bukhár* as the body, and upon the *dukhán* as the soul of things. From a difference in their quality and quantity, various bodies are called into existence, as described in books on philosophy.

Minerals are of five kinds. *first*, those which do not melt on account of their dryness, as the *yáqút* ; *secondly*, those which do not melt, on account of their liquidity, as quicksilver ; *thirdly*, those which can be melted, being at the same time neither malleable, nor inflammable, as blue stone, *fourthly*, those which can be melted, being however not malleable, but inflammable, as sulphur ; *fifthly*, those which can be melted, and are malleable, but not inflammable, as gold. A body is said to melt, when from the union of the inherent principles of dryness and moisture its particles are moveable ; and a body is called malleable, when we can make it extend in such a manner, as to yield a longer and wider surface, without, however, either separating a part from it, or adding a part to it.

When in a mixture of *bukhár* with *dukhán*, the former is greater in quantity, and when, after their mixture and complete union, the heat of the sun causes the whole to contract, QUICKSILVER will be produced. Since no part of it is destitute of *dukhán*, the dryness is perceptible ; hence, on touching it, it does not affect the hand, but flees from it, and since its contraction was produced by heat, no warmth can dissolve it. Again, when in a mixture of *bukhár* and *dukhán*, both are nearly in equal proportion, a tenacious greasy moisture is produced. At the time of fermentation, airy particles enter, when cold causes the whole to contract. This mass is inflammable. If the *dukhán* and the greasiness are a little in excess, SULPHUR will be produced, in colour

¹ Or *comes from on high*, as rain, snow, &c.

either red or yellow, or grey or white. If the proportion of the *dukhan* is large, and that of the grease less, ARSENIC will result, which is red and yellow. And if the quantity of the *bukhâ* is greater, pure, black and yellow NAPHTHA will arise, after the mixture gets solid. Since in all, cold was the cause of the contraction, they can be melted, and on account of the prevalence of greasiness and tenacious moistness, they are also inflammable, though, on account of the moistness, not malleable.

Although quicksilver and sulphur are the only component parts of "the seven bodies," there arise various forms from a difference in purity, or from peculiar circumstances of the mixture, or from a variety of the action of the component parts on each other. Thus *silver* will result, when neither of the two components mixes with earthy particles, when they are pure and become perfectly united, and when the sulphur is white, and less than the quicksilver. Or, when both are in equal proportions and the sulphur red, and capable of colouring, *gold* will originate. Again, under similar circumstances, if both contract after the mixture, but before a complete union has been effected, *zhurchinâ* will be produced. This body is also called *Ahanchinâ*, and seems really to be raw gold, some say, it is a kind of copper. Again, if only the sulphur be impure, and the quicksilver the larger component, with an additional power of burning, *copper* will result. And if the mixture be not thorough, and the quicksilver larger, *tin* will be produced, some say that purity of the components is essential. If both compounds be of an inferior kind, closely mixed, and if the earthy particles of the quicksilver have a tendency of separating, and the power of burning be inherent in the sulphur, *iron* will result. And if under similar conditions the intermixture be not perfect, and the quicksilver quantitatively larger, *lead* will come into existence. These seven metals are called *the seven bodies*; and quicksilver has the name of *the mother of the bodies*, and sulphur, *the father of the bodies*. Quicksilver is also denominated *the spirit*, and arsenic and sulphur, *the pilots of life*.

Jast (pewter), which, according to the opinions of some, is *Kûh i tûtiyâ*, and resembles lead, is nowhere mentioned in philosophical books, but there is a mine of it in Hindustan, in the territory of *Jâlôr*, which is a dependency of the *Sûbah* of *Ajmîr*. Some practical mechanics¹ are of opinion that the metal called *nisâc* is a silver in the state of leprosy, and quicksilver a silver in the state of apoplexy; that lead is gold apoplectic and burnt, and bronze crude gold; and that the chemist, like the doctor, can restore these diseased metals by the principles of similarity and opposition.

Practical men form of the above seven bodies several compounds, used for ornaments, vessels, &c. Among them I may mention, 1. *Saf'idrû*, which the

¹ According to some MSS, the Hindûs

people of Hindustan call *kánsi*. It is a mixture of 4 sérs of copper to 1 sér of tin, melted together. 2 *Rúh*, 4 sérs of copper to 1½ sérs of lead. It is called in this country *bhángár*. 3 *Brass*, which the Hindus call *pítal*, is made in three ways, *first* 2½ sérs copper to 1 sér *rúh* & *tútíyá*, which is malleable, when cold, *secondly*, 2 sérs of copper to 1 sér of *rúh* & *tútíyá*, which is malleable, when heated, *thirdly*, 2 sérs of copper to 1 sér of *rúh* & *tútíyá*, not worked with the hammer, but by casting. 4. *Sím* & *sukhtah*, composed of lead, silver, and bronze; it has a black lustre, and is used in painting. 5 *Haftjósh*, which, like the *Khárchíní*, is nowhere to be found; it is said to consist of six metals. Some call it *tálígún*, whilst others give this name to common copper. 6 *Ashtdhát*, a compound of eight metals, *viz.*, the six of the *haftjósh*, *rúh* & *tútíyá*, and *kánsi*. It is also made of seven components. 7 *Kaulpatr*, 2 sérs of *safídrá*, and 1 sér of copper. It is coloured, and looks well, and belongs to the inventions of his Majesty.¹

ATN 14.

ON SPECIFIC GRAVITY.

It has been said above that various compounds result from a mixture of *bukhár* and *dukhán*, which themselves consist of light and heavy elements. Besides, *bukhár* is *wet* or *dry*; and a complete union of the two sets in, sometimes before and after the mixture, and sometimes in either of these conditions. It is on this account that a compound whose fiery and airy particles are more numerous than its watery and earthy particles, is lighter than a mineral in which there are more watery and earthy particles; and likewise, every mineral in which the *bukhar* predominates over the *dukhán*, is lighter than a mineral, in which the opposite is the case. Again, a mineral in which the complete union of the *bukhár* and *dukhán* has set in, is heavier than one which has not reached this degree, because the interstices between the particles, and the entering of air, make a body large and light. Bearing this in mind, we have a means of discovering the weight and lightness of every body. Some one,² now long ago dead, has expressed the weight of several bodies in verses, (metre *Mujass*)—

Za rúy i jussah i haftád, u yak diram simáb,
Chuló shashast, u za ariz síy u hasht shumár,
Zahab gadast surub panjah o nuh áhan chil;
Buruj u mis chihil ó panj nuqrah panjah u chár.

¹ This phrase seems to mean that the invention was made at the time of Akbar.

² *Abú Naçr* & *Faráhtí*, of Faráh, a town in Sijistán. His real name is Muhammad Badruddín. He has written a Vocabu-

lary in rhyme, entitled *Nigáb uççibýán*, which for centuries has been read in nearly every Madrasah of Persia and India, *vide* Journal As. Soc. Bengal, for 1868, p. 7.

'Quicksilver' is 11; Rúi is 16, Tin is 38, Gold 100; Lead 59; Iron 19, Brass and Copper 15, Silver 54" Others have expressed the numbers by mnemotechnical words in rhyme, (metre *Ramul*)—

*Nuh filazz é naustan yggul hajm rá chûg borkashí,
Ikhtiláf é warn dūrad har yaké bé ishtibūh
Zar lakan, z̄baq alam, usrub dahan, ar-z̄z hal,
Fizak nad, áhan yakí, miss o shabah mah, rúí máh.*

"If you weigh equal volumes of the following *nine* metals, you will doubtlessly find their different weights as follows:—gold *lakan*,² quicksilver *alam*, lead *dahan*, tin *hal*, silver *nad*, iron *yakí*, copper and brass *mah*, *rúí máh*" If of these nine metals, pieces be taken of equal dimensions, their weights will be different. Some sages ascribe this variety in weight to the difference in the qualitative constitution of the bodies, and trace to it their lightness or heaviness, their floating or sinking in water, and their weights as indicated by common and hydrostatic balances.

Several deep-sighted philosophers compute the weight of bodies with a reference to water. They fill a suitable vessel with water, and throw into it 100 misqáls of each metal; and from the quantities of water thrown out upon the introduction of the metals, are found the differences between them in volume and weight. The greater the quantity of the water is which 100 misqáls of a body displace, the greater is its volume, and the less its weight; and reversely. Thus 100 m. of silver displace $9\frac{2}{3}$ m. of water, and the same quantity of gold, $5\frac{1}{2}$ m. If the weight of the water displaced by a body be subtracted from its weight in air, its weight in water will be found. The scales of the air-balance are both suspended in air. those of the hydrostatic balance are both on the surface of the water. As the heavier body possesses the greater power for sinking, it will, in any case, move in the direction of the perpendicular, but, if either of the two scales be on the surface of the water, and the other in the air, the latter scale, although perhaps the lighter, will necessarily sink, as air, being a finer substance than water, does not offer so much resistance. A body will sink in water, if the quantity of water displaced by it be less than the weight of the body, and a body will float, if that quantity be greater; and if the water displaced be equal to the weight

¹ We fix the specific gravities as follows —Gold 19.26; Mercury 13.6, Lead 11.325, Silver 10.47, Copper 9, Tin 7.32, Iron 7.7, for which numbers water is unity. Abul Fazl takes gold as standard, and assuming, for his values, 19.26 as its specific gravity, we would get, Mercury 13.87; Lead 11.36, Silver

10.40, Copper 8.67, Iron 7.76, Tin 7.32; Rúi 8.86.

² The Arabic consonants of the mnemotechnical words *lakan*, *alam*, &c., represent numbers; thus $l + k + n = 30 + 20 + 50$; $a + l + m = 1 + 30 + 40$; &c.

of the body, its upper side will coincide with the surface of the water. *Abū Raihān* has drawn up a table, which I shall insert here.

Quantity of water displaced by 100 misqāls of *Apparent weight (weight in water) of 100 misqāls of*

	Misqāls Dāngs. Tassūjes.				Misqāls. Dāngs. Tassūjes.		
Gold, ¹	5	1	2	Gold,	95	4	2
Quicksilver,	7	2	1	Quicksilver,	92	3	3
Lead,	8	5	3	Lead,	91	1	3
Silver,	9	4	1	Silver,	90	1	3
Rúi,	11	2	3	Rúi,	88	4	3
Copper,	11	3	3	Copper,	88	3	3
Brass,	11	4	3	Brass,	88	2	3
Iron,	12	5	2	Iron,	87	3	2
Tin,	13	4	3	Tin,	86	2	3
Yáqút (light blue),	25	1	2	Yáqút (light blue,)	74	4	2
Yáqút (red),	26	3	3	Yáqút (red,)	74	3	3
Ruby,	27	5	2	Ruby,	72	3	2
Zumurrud,	36	2	3	Zumurrud,	63	4	3
Pearl,	37	1	3	Pearl,	62	5	3
Lapis lazuli,	38	3	3	Lapis lazuli,	61	3	3
Cornelian,	38	3	3	Cornelian,	61	3	3
Amber,	39	3	3	Amber,	60	3	3
Billaur,	40	3	3	Billaur,	60	3	3

The weight (in air) of the undermentioned metals, the volume of 100 misqāls of gold being taken as the unit of volume.

The weight (in air) of the undermentioned precious stones, the volume of 100 misqāls of the blue yáqút being taken as the unit of volume

	Misqāls Dāngs Tassūjes				Misqāls. Dāngs Tassūjes.		
Gold,	100	0	0	Yáqút (light blue,)	94	3	3
Quicksilver,	71	1	1	Yáqút (red,)	94	3	3
Lead,	59	2	2	Ruby,	90	2	3
Silver,	54	3	3	Zumurrud,	69	3	3
Rúi,	46	2	3	Pearls,	67	5	2
Copper,	45	3	3	Lapis lazuli,	65	3	2
Brass,	45	3	5 ^(?)	Cornelian,	64	4	2
Iron,	40	0	0	Amber,	64	3	1
Tin,	38	2	2	Billaur,	63	3	3

¹ With the exception of *Quicksilver*, *Silver*, and *Yáqút (light blue)*, the numbers given in the MSS, and the above list, are slightly wrong, because the sum

of the weights of the water displaced and the apparent weight, ought to give 100 misqāls (1 *m.* = 6 *d.*; 1 *d.* = 4 *t.*) But in most items there is an excess of *one dāng*

THE IMPERIAL HAREM

His Majesty is a great friend of good order and propriety in business. Through order the world becomes a meadow of truth and reality, and that which is but external, receives through it a spiritual meaning. For this reason, the large number of women—a vexatious question even for great statesmen—furnished his Majesty with an opportunity to display his wisdom, and to rise from the low level of worldly dependence to the eminence of perfect freedom. The imperial palace and household are therefore in the best order.

His Majesty forms matrimonial alliances with princes of Hindustan, and of other countries, and secures by these ties of harmony the peace of the world.

As the sovereign, by the light of his wisdom, has raised fit persons from the dust of obscurity, and appointed them to various offices, so does he also elevate faithful persons to the several ranks in the service of the seraglio. Short-sighted men think of impure gold, which will gradually turn into pure gold,¹ but the far-sighted know that his Majesty understands how to use elixirs² and chemical processes. Any kind of growth will alter the constitution of a body, copper and iron will turn to gold, and tin and lead to silver; hence it is no matter of astonishment, if an excellent being changes the worthless into men. “The saying of the wise is true that the eye of the exalted is the elixir for producing goodness.” Such also are the results flowing from the love of order of his Majesty, from his wisdom, insight, regard to rank, his respect for others, his activity, his patience. Even when he is angry, he does not deviate from the right path, he looks at every thing with kindly feelings, weighs rumours well, and is free from all prejudice, he considers it a great blessing to have the good wishes of the people, and does not allow the intoxicating pleasures of this world to overpower his calm judgment.

His Majesty has made a large enclosure with fine buildings inside, where he reposes. Though there are more than five thousand women, he has given to each a separate apartment. He has also divided them into sections, and keeps them attentive to their duties. Several chaste women have been appointed as *dā'ogha's*, and superintendents over each section, and one has been selected for the duties of writer. Thus, as in the imperial offices, every thing is here also in proper order. The salaries are sufficiently liberal. Not counting the presents, which his Majesty most generously bestows, the women of the highest rank receive from 1610 to 1028 Rs. *per mensem*. Some

¹ So according to the opinion of the philosophers of the Middle Ages.

² Elixirs change *quickly* that which is worthless into pure gold.

of the servants have from 51 to 20, others from 40 to 2 Rs. Attached to the private audience hall of the palace, is a clever and zealous writer, who superintends the expenditure of the Harem, and keeps an account of the cash and the stores. If a woman wants anything, within the limit of her salary, she applies to one of the *Tahwîldárs* (cash-keepers) of the seraglio. The Tahwîldâr then sends a memorandum to the writer, who checks it, when the General Treasurer makes the payment in cash, as for claims of this nature no cheques are given.

The writer also makes out an estimate of the annual expenditure, writes out summarily a receipt, which is countersigned by the ministers of the state. It is then stamped with a peculiar Imperial seal, which is only used in grants connected with the Harem, when the receipt becomes payable. The money itself is paid by the cash-keeper of the General Treasury to the General Tahwîldâr, who on the order of the writer of the Harem, hands it over to the several Sub-Tahwîldárs for distribution among the servants of the seraglio. All moneys are reckoned in their salaries at the current rate.¹

The inside of the Harem is guarded by sober and active women; the most trustworthy of them are placed about the apartments of his Majesty. Outside of the enclosure the eunuchs are placed, and at a proper distance, there is a guard of faithful *Râppâts*, beyond whom are the porters of the gates. Besides, on all four sides, there are guards of Nobles, Ahadîs, and other troops, according to their ranks.

Whenever *Bégums*, or the wives of nobles, or other women of chaste character, desire to be presented, they first notify their wish to the servants of the seraglio, and wait for a reply. From thence they send their request to the officers of the palace, after which those who are eligible are permitted to enter the Harem. Some women of rank obtain permission to remain there for a whole month.

Notwithstanding the great number of faithful guards, his Majesty does not dispense with his own vigilance, but keeps the whole in proper order.

AIN 16

THE ENCAMPMENT ON JOURNEYS

It would be difficult to describe a large encampment; but I shall say something on the equipage used for hunting parties and short journeys.

1. The *Gulâlbâ* is a grand enclosure, the invention of his Majesty, the doors of which are made very strong, and secured with locks and keys. It is never less than one hundred yards square. At its eastern end a

¹ At 40 dâms *per rupee*.

pavilion of two entrances is erected, containing 51 divisions, 24 yards long, and 14 broad; and in the middle there stands a large *Chaubin ráoti*,¹ and round about it a *Sarápardah*.² Adjoining to the *Chaubin*, they built up a two-storied pavilion, in which his Majesty performs divine worship, and from the top of which, in the morning, he receives the compliments of the nobility. No one connected with the seraglio enters this building without special leave. Outside of it, twenty-four *chaubin ráotis* are erected, 10 yards long, and 6 yards wide, each separated by a canvass, where the favourite women reside. There are also other pavilions and tents for the servants, with *Sáibáns*³ of gold embroidery, brocade, and velvet. Adjoining to this is a *Sarápardah* of carpet, 60 yards square, within which a few tents are erected, the place for the *Urdibégis*,⁴ and other female servants. Farther on up to the private audience hall, there is a fine open space, 150 yards long and 100 yards broad, called the *Mahábí*; and on both sides of it, a screen is set up as before described which is supported by poles 6 yards long, fixed in the ground at distances of two yards. The poles are one yard in the ground, and are ornamented with brass knobs on the top, and kept firm by two ropes, one passing inside, and the other outside of the enclosure. The guards watch here, as has been described.

In the midst of the plain is a raised platform,⁴ which is protected by an awning, or *Nangirah*, supported by four poles. This is the place, where his Majesty sits in the evening, and none but those who are particularly favoured, are here admitted. Adjoining to the *Gulálbár*, there is a circular enclosure, consisting of twelve divisions, each of thirty yards, the door of the enclosure opening into the *Mahábí*; and in the midst of it, is a *Chaubin ráoti*, ten yards long, and a tent containing forty divisions, over which twelve awnings are spread, each of twelve yards, and separated by canvasses. This place, in every division of which a convenient closet is constructed, is called *Ibachkí*, which is the (Chagatái) name used by his Majesty. Adjoining to this a *Sarápardah* is put up, 150 yards in length and breadth, containing sixteen divisions, of thirty-six square yards, the *Sarápardah* being, as before, sustained by poles with knobs. In the midst of it the state-hall is erected, by means of a thousand carpets; it contains seventy-two rooms, and has an opening fifteen yards wide. A tentlike covering, or *Qalandarí*, made of waxcloth, or any other lighter material, is spread over it, which affords protection against the rain and the sun; and round about it, are fifty awnings, of twelve yards each. The pavilion, which serves as *Diwán i Khás*, or *private* audience hall, has proper doors and locks. Here the nobles, and the officers of the army, after having

¹ Described in the twenty-first *Kín*.

² Awnings.

³ Armed women.

⁴ As may be still seen in the ruins of Fathpúr Sikrí.

obtained leave through the *Bakhshis*,¹ pass before the Emperor, the list of officers eligible for admission being changed on the first of every month. The place is decorated, both inside and outside with carpets of various colours, and resembles a beautiful flower-bed. Outside of it, to a distance of 350 yards, ropes are drawn, fastened to poles, which are set up at a distance of three yards from each other. Watchmen are stationed about them. This is the *Ḍiwán i 'A'm*, or public audience hall, round which, as above described, the various guards are placed. At the end of this place, at a distance of twelve *tandbs* is the *Nagqarah Khánah*,² and in the midst of the area the *Akásdiah*³ is lighted up.

Some encampments, as just now described, are sent off, and one of them is put up by the *Farráshes* on a piece of ground which the *Mír Manzils*⁴ have selected as an eligible spot, whilst the other camp furniture is sent in advance, to await the approach of his Majesty. Each encampment requires for its carriage 100 elephants, 500 camels, 400 carts, and 100 bearers. It is escorted by 500 troopers, *Mansabdars*,⁵ *Ahadís*. Besides, there are employed a thousand *Farráshes*, natives of *Krán*, *Túrán*, and *Hindustan*, 500 pioneers, 100 water-carriers, 50 carpenters, tent-makers, and torch-bearers, 30 workers in leather, and 150 sweepers.

The monthly pay of the foot varies from 240 to 130 *dáms*.

AIN 17

THE ENCAMPMENT OF THE ARMY.

Although his Majesty but rarely collects his armies, a large number of troops accompany him in whatever direction an expedition may go; but a considerable number, in every province, are employed on various services, and are not allowed to follow him. On account of the crowding of camp-followers, and the number of the troops themselves, it would take a soldier days to find his tent, and how much worse would it be for a stranger? His Majesty has invented an admirable method of encamping his troops, which is a source of much comfort to them. On an open ground they pitch the imperial scraglio, the audience hall, and the *Nagqarah khánah*, all occupying a space the length of which is 1530 yards. To the right and left, and behind, is an open space of 360 yards, which no one but the guards are allowed to enter. Within it, at a distance of 100 yards to

¹ Paymasters. The Commanding Officers were at the same time paymasters, as they collected the rents of the lands assigned to them for the payment of their contingents.

² A turret on the top of which the

band plays. Regarding the *tandb*, vide the tenth *Ain* of the third book.

³ A high pole to the top of which an immense lamp is fixed. Vide p. 50.

⁴ Quarter masters.

⁵ *Grandeecs*.

the left centre are the tents of Maryam Makání,¹ Gulbadan Bégum, and other chaste ladies, and the tents of Prince Dányál; to the right, those of Prince Sultán Salím; and to the left, those of Prince Sháh Murád. Behind their tents, at some distance, the offices and workshops are placed, and at a further distance of 30 yards behind them, at the four corners of the camp, the bázárs. The nobles are encamped without on all sides, according to their rank.

The guards for Thursday, Friday and Saturday, encamp in the centre, those for Sunday and Monday, on the right, and those for Tuesday and Wednesday, on the left.

ATN 18

ON ILLUMINATIONS.

His Majesty maintains that it is a religious duty and divine praise to worship fire and light, surely, ignorant men consider it forgetfulness of the Almighty, and fire worship. But the deep-sighted know better. As the external form of the worship of "the select"² is based upon propriety, and as people think the neglect of some sort of worship abominable, there can be nothing improper in the veneration of that exalted element which is the source of man's existence, and of the duration of his life, nor should base thoughts enter such a matter.

How beautifully has Shaikh Sharafuddín Munyari³ said, "What can be done with a man who is not satisfied with the lamp, when the sun is down?" Every flame is derived from that fountain of divine light, (the sun), and bears the impression of its holy essence. If light and fire did not exist, we should be destitute of food and medicines, the power of sight would be of no avail to the eyes. The fire of the sun is the torch of God's sovereignty.

At noon of the day, when the sun enters the 19th degree of Aries, the whole world being then surrounded by his light, they expose a round piece of a white and shining stone, called in Hindí *Sūryakānt*, to the rays of the sun. A piece of cotton is then held near it, which catches fire from the heat of the stone. This celestial fire is committed to the care of proper persons

¹ *Maryam Makání*, (i. e., dwelling with the Virgin Mary, who together with Asiah, the wife of Pharaoh, Khadíjah, the name of Muhammad's first wife, and Fátimah, his daughter, are the four perfect women of the Islam) is the title of Akbar's mother. Her name was *Hamídah Bānū Bégum*; vide Badáoní, ed. Bibl. Ind I, p. 437. Gulbadan Bégum (i. e., Lady Rose body) appears to be the name of one

of Akbar's favourite wives.

² The members of the *Divine Faith*.

³ This famous saint died in the beginning of the fifteenth century. Munair is a town in Bahár, *vide* Journal As. Soc. Bengal, 1868, p. 7/1 3, from below, and the biographies of Indian Saints in the fourth book. His works are to be found among the Persian MSS. of the Society's Library.

The lamp-lighters, torch-bearers and cooks of the household use it for their offices, and when the year has passed away in happiness, they renew the fire. The vessel in which this fire is preserved, is called *Agingur*, i. e., fire-pot.

There is also a shining white stone, called *Chandhránt*, which, upon being exposed to the beams of the moon, drips water.

Every afternoon, one *gharí*¹ before sunset, his Majesty, if on horse-back, alights, or if sleeping, he is awakened. He then lays aside the splendour of royalty, and brings his external appearance in harmony with his heart. And when the sun sets, the attendants light twelve white candles, on twelve candlesticks of gold and silver, and bring them before his Majesty, when a singer of sweet melodies, with a candle in his hand, sings a variety of delightful airs to the praise of God, beginning and concluding with a prayer for the continuance of this auspicious reign. His Majesty attaches the utmost importance to praise and prayer, and earnestly asks God for renewed light.

It is impossible to describe the beauty and various forms of the candlesticks and shades, and to give an account of the offices of the workmen. Some of the candlesticks weigh ten *mans* and upwards, and are adorned with various designs, some single, others of two branches and more: they give light to the internal eye. His Majesty has invented a candlestick, one yard high. Five others are placed on the top of it, and each is adorned with the figure of an animal. White wax candles, three yards and upwards in length, are cast for it, so that a ladder is required to snuff it. Besides there are everywhere flambeaux² both inside and outside, which increase the light very much. The first, second, and third nights of every lunar month, when there is moonlight but for a short time, eight wicks are used;³ from the fourth to the tenth, they decrease one in number every night, so that on the tenth night, when the moon is very bright, one is sufficient, and they continue in this state till the fifteenth, and increase one wick every day from the sixteenth to the nineteenth. For the twentieth night the number is the same as on the nineteenth; on the twenty-first and twenty-second they increase one daily; the twenty-third is the same as the twenty-second; and from the twenty-fourth to the last, eight wicks are lighted up. They allow for every wick one *sér* of oil, and half a *sér* of cotton. In some places there are fat-burners, where grease is burnt instead of oil. The allowance varies according to the size of the wick.

In order to render the royal camp conspicuous to those who come from

¹ One *gharí* = 24 minutes

² Oil-burners with several wicks are

very common in India.

³ For each flambeau.

lar, his Majesty has caused to be erected, in front of the *Darbâr*, a pole upwards of forty yards high, which is supported by sixteen ropes, and on the top of the pole is a large lantern, which they call *Akásdiah*.¹ Its light is seen from great distances, guides the soldiers to the imperial camp, and helps them to find their tents. In former times, before the lamp was erected, the men had to suffer hardships from not being able to find the road.

In this department, *Mansabdlars*, *Ahadis*, and other troops, are employed. The allowance of a foot soldier never exceeds 2400, and is never less than 80 *dáms*.

AIN 19

THE ENSIGNS OF ROYALTY

The *Shamsah*² of the arch of royalty is a divine light, which God directly transfers to kings, without the assistance of men; and kings are fond of external splendour, because they consider it an image of the Divine glory. I shall mention some of the insignia used at present.

1. The *Ainagh*, or throne, is made of several forms, some are inlaid with precious stones, and others are made of gold, silver, &c. 2. The *Chatr*, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The *Sáibán* is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade, and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called *Aftábán*. 4. The *Kaukabah*,³ of which several are hung up before the assembly hall.

These four insignia are only used by kings.

5. The *'Alam*, or standard. When the king rides out, not less than five of these are carried along with the *Qur*,⁴ wrapped up in scarlet cloth bags. On days of festivity, and in battle, they are unfolded. 6. The *Chatróbq*, a kind of *'Alam*, but smaller than it, is adorned with the tails of Thibetan yaks. 7. The *Tamantóbq* is like the *Chatróbq*, but longer. Both insignia are flags of the highest dignity, and the latter is bestowed upon great nobles only. 8. The *Jhandá* is an Indian flag. The *Qur* necessarily contains a flag of each kind: but on great occasions many are displayed.

Of musical instruments used in the *Nagqórekhkhánah*, I may mention, 1. the *Khuargah*, commonly called *damámah*, there are eighteen pair of

¹ From *Akás* sky, and *diah* lamp. The *Akásdiyah* is also mentioned by *Bernier*.

² *Shamsah* is a picture of the sun affixed to the gates or walls of the palaces of kings.

At night, these pictures are illuminated.

³ *Vide* the plates.

⁴ The *Qur* is a collection of flags, arms, and other insignia, which follow the king wherever he goes.

them more or less; and they give a deep sound. 2. The *naqqárah*, twenty pair, more or less. 3. The *dohul*, of which four are used. 4. The *Korand*¹ is made of gold, silver, brass, and other metals, and they never blow fewer than four. 5. The *sumá* of the Persian and Indian kinds; they blow nine together. 6. The *nafir*, of the Persian, European, and Indian kinds, they blow some of each kind. 7. The *ring* is of brass, and made in the form of a cow's horn, they blow two together. 8. The *sang*, or *cymbal*, of which three pair are used.

Formerly the band played four *ghazís* before the commencement of the night, and likewise four *ghazís* before daybreak; now they play first at midnight, when the sun commences his ascent, and the second time at dawn. One *ghazí* before sunrise, the musicians commence to blow the *sumá*, and wake up those that are asleep; and one *ghazí* after sun rise, they play a short prelude, when they beat the *kuwargah* a little, whereupon they blow the *karaná*, the *nafir*, and the other instruments, without, however, making use of the *naqqárah*, after a little pause the *sumás* are blown again, the time of the music being indicated by the *nafirs*. One hour later the *naqqárahs* commence, when all musicians raise "the auspicious strain."² After this they go through the following seven performances. 1. The *Mursalí*, which is the name of a tune played by the *mursal*; and afterwards the *bandásht*, which consists likewise of certain tunes, played by the whole band. This is followed by a *pianissimo*, and a *crescendo* passing over into a *diminuendo*; 2. The playing of the four tunes, called *ikhláqí*, *ibtidáí*, *shirází*, *qalandarí nigar qatrak*,³ or *nikhúd qatrak*, which occupies an hour. 3. The playing of the old Khwárizmí tunes. Of these his Majesty has composed more than two hundred, which are the delight of young and old, especially the tunes *Jalálsháhí*, *Mohámmád kerhat* (?), and the *Nawáí*. 4. The swelling play of the cymbals. 5. The playing of *Bé meyán daur*. 6. The passing into the tunes *afar*, also called *ásh óbda*, after which comes a *pianissimo*. 7. The Khwárizmí tunes played by the *Mursal*, after which he passes into the *mursalí*, he then pauses, and commences the blessings on his Majesty, when the whole band strikes up a *pianissimo*. Then follows the reading of beautiful sentences and poetry. This also lasts for an hour. Afterwards the *sumá*-players perform for another hour, when the whole comes to a proper conclusion.

His Majesty has such a knowledge of the science of music as trained musicians do not possess; and he is likewise an excellent hand in performing, especially on the *naqqárah*.

¹ Or *Karraní*.

² Probably blessings on his Majesty.

³ Several of these names of melodies are unclear, and will in all probability

remain so. Perhaps the words *shirází qalandar kerhat*, "a hermit of Shiráz," belong to each other. *Nigar qatrak* means, *behold the tear*.

Mahabaris, Mhalis, and other troops are employed in this department. The monthly pay of a foot-soldier does not exceed 340, and is not less than 73 clams.

AIN 20

THE ROYAL SEALS.

Seals are used in the three¹ branches of the Government; in fact every man requires them in his transactions². In the beginning of the present reign Mauláná Magghd, the seal-engraver, cut in a circular form upon a piece of steel, in the *ruq'* character, the name of his Majesty and those of his ancestors from the first up to Timúrlang; and afterwards he cut another similar seal, in the *nast'liq* character, only with his Majesty's name. For judicial matters a second kind of seal was made, *muh dhl* in form,³ which had the following verse round the name of his Majesty—

Hasht mubh e rad e khudást, kas nadúlan keh gum shud az rah e rást
 "Truthfulness is the means of pleasing God, I never saw any one lost in the straight road."

Tamákín made a new seal of the second kind, and afterwards Mauláná 'Alí Ahmad of Dhillí improved both. The round small seal goes by the (*chagatái*) name of *U'uk*, and is used for *farmán* & *sabtís*;⁴ and the large one, into which he cut the names of the ancestors of his Majesty, was at first only used for letters to foreign kings, but now-a-days for both. For other orders a square seal is used, engraved with the words *Alláhu Akbar, jalla jalálulu*, whilst another of a peculiar stamp is used for all matters connected with the seraglio. For the seals attached to *farmáns*, another stamp is used of various forms.

Of seal-engravers I shall mention

1. *Mauláná Magghd of Herát*, one of the servants of Humáyún, who writes well the *ruq'* and *nast'liq* characters. The astrolabe, globes, and various *mustars*⁵ which he made, were much admired by people of experience. The patronage of his Majesty perfected his art.

¹ Corresponding to the threefold division of the *Áin i Akbarí*.

² The word *muhur*, a seal, means also a stamp, and generally, the signature of a man. We sign documents, Orientals stamp their names to them. Sealing wax is rarely used on account of the climate; a tencio is black liquid, or the juice of the *chela* nut is preferred.

³ Vide note p. 30.

⁴ Vide the eleventh *Áin* of the second book.

⁵ Copyists take a piece a pasteboard

of the same size as the paper on which they write. Then they draw two parallel vertical lines, each about an inch from the two vertical sides of the pasteboard. Along these lines they make small holes at equal intervals, and draw a string from the first hole at the left hand to the first hole of the right of the pasteboard. Similarly, the two second holes are joined, and so on, care being taken that the horizontal strings are parallel. This contrivance is called *mustar*, from *satar*, a line. The copyist then puts the blank

2. *Tamán of Kábul* He was educated in his native country, and brought his art to such a perfection, as to excite the jealousy of the preceding engraver, whom he surpassed in the *nasta'liq*.

3. *Mir Dóst of Kábul* He cuts both the *riqá'* and *nasta'liq* characters in cornelian. He does not come up to the preceding artists. His *riqá'* is better than his *nasta'liq*. He also understands assaying.

4. *Mawláná Ibráhím* In the art of cutting cornelians he is the pupil of his brother Sharaf of Yazd. He surpasses the ancient engravers, and it is impossible to distinguish his *riqá'* and *nasta'liq* from the master pieces of the best calligraphers. He engraved the words *la' l jalál*, or the glorious ruby, upon all imperial rubies of value.

5. *Mawláná 'Alí 'Ahmad'* of Duhlí who, according to all calligraphers, stands unsurpassed as steel-engraver, so much so that his engravings are taken as copies. His *nasta'liq* is charming, but he writes also other characters well. He learned the trade from his father Shaikh Husam, studied the manner of Mawláná Maqúd, and eventually surpassed all.

ATN 21.

THE FARRÁSH KHÁNAH

His Majesty considers this department as an excellent dwelling-place, a shelter from heat and cold, a protector against the rain, as the ornament of royalty. He looks upon its efficiency as one of the insignia of a ruler, and therefore considers the care bestowed upon it, as a part of Divine worship. The department has been much improved, both in the quality and the quantity of the stores, and also by the introduction of new fashions. I shall mention a few particulars as specimens for future enquirers.

1. The *Bárgáh*, when large, is able to contain more than ten thousand people. It takes a thousand farráshes a week to erect it with the help of machines. There are generally two door poles, fastened with hinges. If plain, (*i. e.*, without brocade, velvet, or gold ornaments,) a bárgáh costs 10,000 Rupees and upwards, whilst the price of one full of ornaments is unlimited. The price of others may be estimated from the price of a plain one. 2. The *Chaubín áuati* is raised on ten pillars. They go a little into the ground, and are of equal height, with the exception of two, which are a little higher, as

sheets on the top of the mistai, and presses on them with the hands, when the strings will leave marks on the paper sufficiently clear to prevent the writer from writing crookedly.

¹ *Nizám* of Herát, in his *Tabaqát i Akbarí*, mentions him among the contemporaneous Persian poets, and gives a few of his verses.

the cross-beam, rests upon them. The pillars have, above and below, a cross-beam, to keep them firm, and several rafters pass over the dasabs and the cross-beam, the whole being kept tightly together by clamps and bolts and nuts. The walls and the roof consist of mats. There is one door or two, and at the height of the lower dasabs there is a raised platform. The inside is ornamented with brocade and velvet, and the outside with scarlet-sackcloth, tied to the walls with silk tape. 3 The *Dushyānah manzil*, or house of two stories, is raised upon eighteen pillars, six yards in height, which support a wooden platform, and into this, pillars of four cubits in length are fixed with bolt and nuts, forming an upper story. The inside and outside are ornamented, as in the preceding. On the march it is used by his Majesty as a sleeping apartment, and also as a place of divine worship, where he prays to the Sun, and hence the building resembles a man who strives after God without forgetting his worldly duties, whose one eye is directed to the solitude of pure devotion, and the other eye to the motly *sarāi* of the world. After the devotions are over, the women are allowed to enter, to pay their compliments, and after them, outsiders. On journeys his Majesty inspects in this building the rations (of the elephants, camels, &c.) which is called *gharókah*, or window. 4 The *Zamindór* is a tent made of various forms, sometimes with one, sometimes with two door poles; screens are also hung up within it, so as to form divisions. 5 The *Ajāb* consists of nine awnings on four pillars. Five of the awnings are square, and four tapering; sometimes they make it so as to contain one division only, supported by a single pole. 6 The *Mandal* is composed of five awnings joined together, and is supported by four poles. Four of the awnings are let down, so as to form a private room; sometimes all four are drawn up, or one side only is left open. 7 The *A'hl'hambah* consists of seventeen awnings, sometimes separate, sometimes joined together; they are supported by eight poles. 8 The *Khangáh* is a folding tent made in various ways; some with one, others with two doors. 9 The *Shamyānah*-awning is made of various sizes, but never more than of twelve yards square. 10 The *Qalandarí* has been described.² 11 The *Sardāpandah* was made in former times of coarse canvass, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness. 12. The *Gulálbár*, is a wooden screen, its parts being fastened together, like the walls of the *Khangáh*, with leather straps, so that it can be folded together, when the camp breaks off. The *gulálbár* is covered with red cloth, tied with tape.

¹ A triangular piece of wood fixed into the angle formed by the vertical beam and

the cross-beam, a support.

² *Fide* p. 46.

Carpets.

His Majesty has caused carpets to be made of wonderful varieties and charming textures: he has appointed experienced workmen, who have produced many master-pieces. The carpets of Irán and Túrán are no more thought of, although merchants still import carpets from Góshkán, Khúzistán, Kirmán, and Sabzwár.¹ All kinds of carpet weavers have settled here, and drive a flourishing trade. There are found in every town, especially in Ágrah, Fathpúr, and Láhor. In the imperial workshops, single carpets are made 20 *gaz*, 7 *tassijes* long, and 6 *gaz*, 11½ *tassijes* broad, at a cost of 1810 rupees, which those who are skilled in the business have valued at 2715 rupees.

Takymnamads, or woollen coverlets, are brought from Kábul and Persia, but are also made in this country.

It would take up too much time to describe the *jáyams*, *shatirmps*, *baluchis*, and the fine mats which look as if woven with silk.

AIN 22.

THE ABDAR KHANAH.

His Majesty calls this source of life "the water of immortality," and has committed the care of this department to proper persons. He does not drink much, but pays much attention to this matter. Both at home and on travels, he drinks Ganges water. Some trustworthy persons are stationed on the banks of that river, who dispatch the water in sealed jars. When the court was at the capital Ágrah and in Fathpúr, the water came from the district of Sárún,² but now that his Majesty is in the Panjáb, the water is brought from Hardwár. For the cooking of the food, rain water or water taken from the Jaunah and the Chanáb is used, mixed with a little Ganges water. On journeys and hunting parties his Majesty, from his predilection for good water, appoints experienced men as water-tasters.

Saltpetre, which in gunpowder produces the explosive heat, is used by his Majesty as a means for cooling water, and is thus a source of joy for great and small. Saltpetre is a saline earth. They fill with it a perforated vessel, and pour some water over it, and collecting what drops through,

¹ *Góshkán*, or *Jóshayán*, a town in 'Irág, 1 'Ajami, half way between Káshán and Isfahán. Khúzistán is the Persian province of which Shushtar, or Shastar, is the capital, the ancient *Susiana*. Kirmán is the capital of the Persian province Kirmán, which borders on Balúchistán. *Sabzwár* is one of the chief

cities of the Persian province Khurásán, between Mashhad (Meshed) and the Caspian Sea.

² The nearest station on the Ganges from Ágrah.

³ A. D. 1596. As in 1586 Fathpúr had ceased to be the capital, Akbar resided mostly in the Panjáb.

they boil it, clean it, and let it crystalize. One sér of water is then put into a goglet of pewter, or silver, or any other such metal, and the mouth closed. Then two and a half sérs of saltpetre are thrown into a vessel, together with five sérs of water, and in this mixture the goglet is stirred about for a quarter of an hour, when the water in the goglet will become cold. The price of saltpetre varies from $\frac{3}{4}$ to 4 mans *per rupee*.

Since the thirtieth year¹ of the *Divine Era*, when the imperial standards were erected in the Panjáb, snow and ice have come into use. Ice is brought by land and water, by post carriages or bearers, from the district of Panhán, in the northern mountains, about forty-five *kós* from Láhór. The dealers derive a considerable profit, two to three sérs of ice being sold *per rupee*. The greatest profit is derived when the ice is brought by water, next when by carriages, and least when by bearers. The inhabitants of the mountains bring it in loads, and sell it in piles containing from 25 to 30 seers, at the rate of 5 *dáms*. If they have to bring it very far, it costs 24 *d* 17 *j*.; if the distance be an average one, 15 *d*.

Out of the ten boats employed for the transport of ice, one arrives daily at the capital, each being manned by four boatmen. The ice bundles contain from six to twelve sérs, according to the temperature. A carriage brings two loads. There are fourteen stages, where the horses are changed, and besides, one elephant is used. Twelve pieces of ten to four sérs arrive daily. By this kind of transport, a sér of ice costs in winter 3 *d*. 21 *j*, during the rains 14 *d* 20 *j*.; in the intermediate time 9 *d*. 21½ *j*, and in the average² 5 *d*. 15½ *j*. If it is brought by bearers, twenty-eight men are required for the fourteen stages. They bring every day one load, containing four parcels. In the beginning of the year the ice costs 5 *d* 19½ *j*, in the middle 16 *d*. 2½ *j*, and in the end 19 *d* 15½ *j*, *per sér*, in the average² 8½ *d*.

All ranks use ice in summer, the nobles use it throughout the whole year.

AIN 23

THE IMPERIAL KITCHEN.

His Majesty even extends his attention to this department, and has given many wise regulations for it, nor can a reason be given why he should not do so, as the equilibrium of man's nature, the strength of the body, the

¹ A. D. 1586

² The text has *sardasari*, which may mean *the average*, but the price given by Abulfazl is not an average. The charges for ice, at the time of Akbar,

may be compared to the prices of the present age. Here, in Calcutta, one sér of American ice costs two annas, or $\frac{1}{5}$ rupee, *i. e.*, $\frac{4}{8}$ = 5 *dáms* of Akbar.

capability of receiving external and internal blessings, and the acquisition of worldly and religious advantages, depend ultimately on proper care being shewn for appropriate food. This knowledge distinguishes man from beasts, with whom, as far as mere eating is concerned, he stands upon the same level. If his Majesty did not possess so lofty a mind, so comprehensive an understanding, so universal a kindness, he would have chosen the path of solitude, and given up sleep and food altogether, and even now, when he has taken upon himself the temporal and spiritual leadership of the people, the question, "What dinner has been prepared to-day?" never passes over his tongue. In the course of twenty-four hours his Majesty eats but once, and leaves off before he is fully satisfied: neither is there any fixed time for the meal, but the servants have always things so far ready, that in the space of an hour, after the order has been given, a hundred dishes are served up. The food allowed to the women of the seraglio commences to be taken from the kitchen in the morning, and goes on till night.

Trustworthy and experienced people are appointed to this department; and all good servants attached to the court, are resolved to perform well whatever service they have undertaken. Their head is assisted by the Prime Minister himself. His Majesty has entrusted to the latter the affairs of the state, but especially this important department. Notwithstanding all this, his Majesty is not unmindful of the conduct of the servants. He appoints a zealous and sincere man as *Mir Bakáwal*, or Master of the Kitchen, upon whose insight the success of the department depends, and gives him several upright persons as assistants. There are also treasurers for the cash and the stores, several tasters, and a clever writer. Cooks from all countries prepare a great variety of dishes of all kinds of grains, greens, meats; also only, sweet and spicy dishes. Every day such dishes are prepared as the nobles can scarcely command at their feasts, from which you may infer how exquisite the dishes are which are prepared for his Majesty.

In the beginning of the year the Sub-treasurers make out an annual estimate, and receive the amount; the money bags and the door of the store-house being sealed with the seals of the *Mir Bakáwal* and the writer, and every month a correct statement of the daily expenditure is drawn up, the receipt for which is sealed by the same two officers, when it is entered under the head of the expenditure. At the beginning of every quarter, the *Duán* ¹ *buhtát* and the *Mir Bakáwal*, collect whatever they think will be necessary; *e g*, *Sul'hás* rice from Bharáj, *Dénzúah* rice from Gwáliár, *Jaym* rice from Rájóri and Nímah, *g'h* from *Hiqár Fírúzah*; ducks, water-fowls, and

¹ Superintendent of the stores, workshops, &c

certain vegetables from Kashmir. Paterius are always kept. The sheep, goats, herbaries, fowls, ducks, &c., are fattened by the cooks; fowls are never kept longer than a month. The slaughter-house is without the city or the camp, in the neighbourhood of rivers and tanks, where the meat is washed, when it is sent to the kitchen in sacks sealed by the cooks. There it is again washed, and thrown into the pots. The water-carriers pour the water out of their leather bags into earthen vessels, the mouths of which are covered with pieces of cloth, and sealed up; and the water is left to settle before it is used. A place is also told off as a kitchen garden, that there may be a continual supply of fresh greens. The Mir Bakáwal and the writer determine the price of every eatable, which becomes a fixed rule; and they sign the day-book, the estimates, the receipts for transfers, the list of wages of the servants, &c., and watch every transaction. Bad characters, idle talkers, unknown persons are never employed, no one is entertained without security, nor is personal acquaintance sufficient.

The victuals are served up in dishes of gold and silver, stone and earthen-ware, some of the dishes being in charge of each of the Sub-Bakáwals. During the time of cooking, and when the victuals are taken out, an awning is spread, and lookers-on kept away. The cooks tuck up their sleeves, and the hems of their garments, and hold their hands before their mouths and noses when the food is taken out, the cook and the Bakáwal taste it, after which it is tasted by the Mir Bakáwal, and then put into the dishes. The gold and silver dishes are tied up in red cloths, and those of copper and china in white ones. The Mir Bakáwal attaches his seal, and writes on it the names of the contents, whilst the clerk of the pantry writes out on a sheet of paper a list of all vessels and dishes, which he sends inside, with the seal of the Mir Bakáwal, that none of the dishes may be changed. The dishes are carried by the Bakáwals, the cooks, and the other servants, and macebearers precede and follow, to prevent people from approaching them. The servants of the pantry send at the same time, in bags containing the seal of the Bakáwal, various kinds of bread, saucers of curds piled up, and small stands containing plates of pickles, fresh ginger, limes, and various greens. The servants of the palace again taste the food, spread the table cloth on the ground, and arrange the dishes, and when after some time his Majesty commences to dine, the table servants sit opposite him in attendance. first, the share of the derwishes is put apart, when his Majesty commences with milk or curds. After he has dined, he prostrates himself in prayer. The Mir Bakáwal is always in attendance. The dishes are taken away according to the above list. Some victuals are also kept half ready, should they be called for.

The copper utensils are tinned twice a month, those of the princes, &c., once; whatever is broken is given to the braziers, who make new ones

AIN 24.

RECIPES FOR DISHES.

There are many dishes, but the description is difficult. I shall give some particulars. Cooked victuals may be arranged under three heads, *first*, such in which no meat is used, called now-a-days *chfigánch*; *secondly*, such in which meat and rice, &c., are used; *thirdly*, meats with spices. I shall give ten recipes of each kind.

First, 1 *Zard birinj* 10 s. of rice; 5 s. of sugarcandy; 3½ s. of g'hi, raisins, almonds, and pistachios, ½ s. of each; ¼ s. of salt; ½ s. of fresh ginger. 1½ dāms saffron, 2½ misqāls of cinnamon. This will make four ordinary dishes. Some make this dish with fewer spices, and even without any and instead of without meat and sweets, they prepare it also with meat and salt.

2. *Ahushlah* 10 s. rice; ½ s. salt; but it is made in different ways. This will likewise give four dishes. One maund of *Dewziah* paddy yields 25 s. of rice, of which 17 sers make a full pot. *jinjir* rice yields 22 sers. 3. *K'hichri*. Rice, split dal, and g'hi 5 s. of each; ½ s. salt: this gives seven dishes.

4. *Shirbirinj*. 10 s., milk; 1 s. rice, 1 s. sugarcandy; 1 d. salt: this gives five full dishes. 5. *T'huli*. 10 s. of wheat ground, of which one-third will be lost; half of that quantity of g'hi; 10 misqāls of pepper; 4 m. cinnamon, 3½ m. cloves and cardamums; ½ s. salt; some add milk and sweetmeats: this gives four dishes. 6. *Chuk'hi*. 10 s. of wheat-flour, made into a paste, and washed till it is reduced to 2 s. fine paste. This is mixed with spices, and dressed with various kinds of meat. 1 s. g'hi, 1 s. onions: saffron, cardamums, and cloves, ½ d. of each, cinnamon, round pepper, and coriander seed, 1 d. of each, fresh ginger, salt 3 d. of each: this gives two dishes, some add lime juice. 7. *Bádinján* 10 s. rice, 1½ s. g'hi; 3¼ s. onions; ¼ s. ginger and lime juice, pepper and coriander seed, 5 m. of each, cloves, cardamums, and assafetida, each ½ m. This gives six dishes. 8. *Pahel*. For ten sers of dāl, or vetches, or gram, or skinned lentils, &c., take 2½ s. g'hi; ½ s. of salt and fresh ginger, 2 m. cuminseed; 1½ m. assafetida: this yields fifteen dishes. It is mostly eaten with *Ahushlah*.

9. *Ság*. It is made of spinach, and other greens, and is one of the most pleasant dishes. 10 s. spinach, fennel, &c., 1½ s. g'hi; 1 s. onions, ½ s. fresh ginger; 5½ m. of pepper; ½ m. of cardamums and cloves. this gives six dishes. 10. *Halud*. Flour, sugarcandy, g'hi, 10 s. of each, which will give fifteen dishes, it is eaten in various ways.

There are also various kinds of sugared fruits, and drinks, which I cannot here describe.

Secondly, 1. *Qabûlî*. 10 s rice, 7 s. meat, $3\frac{1}{2}$ s g'hî, 1 s gram skinned, 2 s onions, $\frac{1}{2}$ s salt, $\frac{1}{4}$ s. fresh ginger; cinnamon, round pepper, cuminsced, of each 1 d : cardamums and cloves, $\frac{1}{2}$ d of each; some add almonds and raisins: this gives five dishes. 2. *Duzdbyân* 10 s rice, $3\frac{1}{2}$ s. g'hî, 10 s meat; $\frac{1}{2}$ s salt: this gives five dishes. 3. *Qimah Palâo* Rice and meat as in the preceding, 1 s. g'hî; 1 s peeled gram, 2 s onions; $\frac{1}{2}$ s salt, $\frac{1}{4}$ s. fresh ginger, and pepper; cuminsced, cardamums and cloves, 1 d of each: this gives five dishes. 4. *Shullah* 10 s. meat, $3\frac{1}{2}$ s. rice, 2 s. g'hî; 1 s gram: 2 s onions, $\frac{1}{2}$ s salt, $\frac{1}{4}$ s fresh ginger, 2 d garlic, and round pepper, cinnamon, cardamums, cloves, 1 d., of each: this gives six dishes. 5. *Boghra* 10 s meat; 3 s flour; $1\frac{1}{2}$ s. g'hî, 1 s gram, $1\frac{1}{2}$ s vinegar; 1 s. sugarcandy, onions, carrots, beets, turnips, spinach, fennel, ginger, $\frac{1}{4}$ s. of each, saffron, cloves, cardamums, cuminsced, 1 d of each, 2 d cinnamon: 8 m round pepper: this gives twelve dishes. 6. *Qimah Shurbâ* 10 s. meat, 1 s rice, 1 s g'hî; $\frac{1}{2}$ s. gram, and the rest as in the *Shullah*: this gives ten full dishes. 7. *Harisah*. 10 s meat, 5 s crushed wheat; 2 s. g'hî, $\frac{1}{2}$ s salt; 2 d cinnamon: this gives five dishes. 8. *Kashk* 10 s. meat, 5 s crushed wheat, 3 s. g'hî, 1 s gram; $\frac{1}{4}$ s. salt, $1\frac{1}{2}$ s. onions; $\frac{1}{2}$ s ginger, 1 d. cinnamon; saffron, cloves, cardamums, cuminsced, 2 m. of each. this gives five dishes. 9. *Halim*. The meat, wheat, gram, spices, and saffron, as in the preceding, 1 s g'hî, turnips, carrots, spinach, fennel, $\frac{1}{4}$ s of each. this gives ten dishes. 10. *Qutâb*, which the people of Hindûstân call *sarbûsah*. This is made several ways. 10 s meat; 4 s. flour; 2 s g'hî, 1 s onions, $\frac{1}{4}$ s fresh ginger; $\frac{1}{2}$ s. salt, 2 d pepper and coriander seed, cardamum, cuminsced, cloves, 1 d of each; $\frac{1}{4}$ s. of *summaq*. This can be cooked in twenty different ways, and gives four full dishes.

Thirdly, 1. *Bogân*. For a whole *Dashmandî* sheep, take 2 s salt; 1 s. g'hî, 2 m saffron, cloves, pepper, cuminsced: it is made in various ways. 2. *Yakhti*. For 10 s meat, take 1 s onions, and $\frac{1}{2}$ s salt. 3. *Fulmah*. A sheep is scalded in water till all the hair comes off, it is then prepared like *qakhûb*, or any other way, but a lamb, or a kid, is more preferable. 4. *Kachâb* is of various kinds. 10 s meat, $\frac{1}{2}$ s g'hî, salt, fresh ginger, onions, $\frac{1}{2}$ s of each, cuminsced, coriander seed, pepper, cardamums, cloves, $1\frac{1}{2}$ d. of each. 5. *Musamman*. They take all the bones out of a fowl through the neck, the fowl remaining whole, $\frac{1}{2}$ s minced meat, $\frac{1}{2}$ s g'hî, 5 eggs, $\frac{1}{4}$ s. onions; 10 m. coriander; 10 m. fresh ginger, 5 m salt; 3 m. round pepper; $\frac{1}{2}$ m. saffron; it is prepared as the preceding. 6. *Dupiyâzah*. 10 s meat, middling fat; 2 s g'hî; 2 s onions; $\frac{1}{4}$ s salt; $\frac{1}{8}$ s. fresh pepper; cuminsced, coriander seed, cardamums, cloves, 1 d. of each, 2 d. pepper: this will give

five dishes 7. *Mutanjanah* sheep 10 *s* meat, middling fat; 2 *s* g'hí, $\frac{1}{2}$ *s* gram, $\frac{1}{4}$ *s*. ginger, 1 *d*. cumminseed; round pepper, cloves, cardamums, coriander seed 2 *d* of each, this will give seven dishes full. It is also made of fowl and fish. 8. *Dampukht*. 10 *s*. meat, 2 *s* g'hí; 1 *s*. onions, 11 *m* fresh ginger; 10 *m*. pepper; 2 *d*. cloves; 2 *d* cardamums. 9 *Qalyah*. 10 *s*. meat; 2 *s*. g'hí; 1 *s* onions; 2 *d*. pepper; cloves, cardamums, 1 *d* each; $\frac{1}{2}$ *s* salt: this will give eight dishes. In preparing *qalyah*, the meat is minced, and the gravy rather thick, in opposition to the *mutanjanah*. Here in Hindustan they prepare it in various ways. 10. *Malghúbah* 10 *s*. meat, 10 *s* curds, 1 *s* g'hí, 1 *s*. onions, $\frac{1}{4}$ *s*. ginger; 5 *d* cloves: this will give ten dishes.

AIN 25

OF BREAD.

This belongs, properly speaking, to the preceding chapter. Bread is made in the pantry. There is a *large* kind, baked in an oven, made of 10 *s* flour; 5 *s*. milk; $1\frac{1}{2}$ *s*. g'hí; $\frac{1}{4}$ *s*. salt. They make also smaller ones. The *thin* kind is baked on an iron plate. One *sér* will give fifteen, or even more. There are various ways of making it: one kind is called *chapáti*, which is sometimes made of *khushkáh*; it tastes very well, when served hot. For the bread used at court, one *man* of wheat is made to yield $\frac{1}{2}$ *m*. of fine flour, 2 *s* coarsely pounded flour, and the rest bran; if this degree of fineness be not required, the proportions are altered.

AIN 26

THE DAYS OF ABSTINENCE. (Qátiyámah ¹)

His Majesty cares very little for meat, and often expresses himself to that effect. It is indeed from ignorance and cruelty that, although various kinds of food are obtainable, men are bent upon injuring living creatures, and lending a ready hand in killing and eating them; none seems to have an eye for the beauty inherent in the prevention of cruelty, but makes himself a tomb for animals. If his Majesty had not the burden of the world on his shoulders, he would at once totally abstain from meat; and now, it is his intention to quit it by degrees, conforming, however, a little to the spirit of the age. His Majesty abstained from meat for some time on Fridays, and then on Sundays; now on the first day of every solar month, on Sundays, on solar and lunar eclipses, on days between two fasts, on the Mondays of the

¹ Living according to the manner of the Sálís

month of Rajab,¹ on the feast-day of every solar month, during the whole month of *Burnadūn*,² and during the month, in which his Majesty was born, *viz.* the month of *Abán*. Again, when the number of fast days of the month of *Abán* had become equal to the number of years his Majesty had lived, some days of the month of *Aza* also were kept as fasts. At present the fast extends over the whole month. These fast days, however, from pious motives, are annually increased by at least five days. Should fasts fall together, they keep the longer one, and transfer the smaller by distributing its days over other months. Whenever long fasts are ended, the first dishes of meat come dressed from the apartments of Maryam Makání, next from the other bégums, the princes, and the principal nobility.

In this department nobles, ahadís, and other military, are employed. The pay of a foot soldier varies from 100 to 400 dínas

AIN 27

STATISTICS OF THE PRICES OF CERTAIN ARTICLES.

The prices of course vary, as on marches, or during the rains, and for other reasons, but I shall give here the average prices for the information of future enquirers.

A. The spring harvest.

Wheat, <i>per man</i> ,	12 <i>d</i>	Linseed, <i>per man</i> ,	10 <i>d</i> .
Kábul gram, <i>do</i>	16 <i>d</i>	Safflower (<i>carthamus</i>), <i>do</i>	8 <i>d</i> .
Black gram, <i>do</i>	8 <i>d</i>	Fenugreek, <i>do</i>	10 <i>d</i>
Lentils, <i>do</i>	12 <i>d</i>	Peas, <i>do</i>	6 <i>d</i>
Barley, <i>do</i>	8 <i>d</i>	Mustardseed, <i>do</i>	12 <i>d</i>
Millet, <i>do</i>	6 <i>d</i>	Kéwá, <i>do</i>	7 <i>d</i> .

B. The autumnal harvest.

Mushkm paddy, <i>per man</i> ,	110 <i>d</i>	Déwziráh rice, <i>do</i>	90 <i>d</i> .
Sadah paddy, <i>do</i>	100 <i>d</i>	Jujm rice, <i>do</i>	80 <i>d</i> .
Sul Thalás rice, <i>do</i>	100 <i>d</i>	Dakali (?) rice, <i>do</i>	50 <i>d</i> .
Dunahparsád rice, <i>do</i>	90 <i>d</i> .	Zirhí rice, <i>do</i>	40 <i>d</i>
Samziráh rice, <i>do</i>	90 <i>d</i>	Sát'hí rice, <i>do</i>	20 <i>d</i> .
Shakarchíní rice, <i>do</i>	90 <i>d</i> .	Múng (black gram) <i>do</i>	18 <i>d</i> .

¹ Akbar was born on the fifth of Rajab A. H. 949, a Sunday. This corresponds to the 15th October, 1542. The Mondays of the month of Rajab were observed as fasts, because the Sundays had been included in the list of fast days. The

members of the *Divine Faith* fasted likewise during the month of their birth.

² February—March, vide the first Aín of the third book, *Abán* corresponds to October—November.

Másh (a kind of vetch) <i>per man</i> ,	16 <i>d</i>	Lahdarah, do.	8 <i>d</i> .
Mót'h (do), do.	12 <i>d</i>	Kódran, do.	7 <i>d</i> .
White sesame, do.	20 <i>d</i> .	Kúrí, do.	7 <i>d</i>
Black sesame, do.	19 <i>d</i> .	Shamákh (Hind. <i>Sáurank</i>), do.	6 <i>d</i> .
Lóbiyá (a king of bean), do.	12 <i>d</i> .	Gál (Hind. <i>Āngni</i>), do, . . .	8 <i>d</i>
Juwári (a kind of millet), do	10 <i>d</i> .	Millet (Hind <i>ch'nah</i>), do . .	8 <i>d</i> .

Múng dāl, <i>per man</i> ,	18 <i>d</i> .	Lentils, <i>per man</i> ,	16 <i>d</i>
Nukhúd dāl, do.	16½ <i>d</i>	Mót'h dāl, do.	12 <i>d</i> .

Wheat flour, <i>per man</i> ,	22 <i>d</i>	Nukhúd flour, <i>per man</i> ,	22 <i>d</i>
Do. coarse, do.	15 <i>d</i>	Barley flour, do	11 <i>d</i>

C Vegetables.

Fennel, <i>per man</i> ,	10 <i>d</i> .	Garlic flowers, <i>per sér</i> ,	1 <i>d</i> .
Spinach, do	16 <i>d</i>	Upalhák, (from Kashmir) do.	1 <i>d</i> .
Mint, do.	40 <i>d</i> .	Jítú, do	3 <i>d</i> .
Onions, do.	6 <i>d</i> .	Ginger, do.	2½ <i>d</i> .
Garlic, do.	40 <i>d</i>	Póí, do.	1 <i>d</i> .
Turnips, do.	21 <i>d</i> .	Kachnárúds, do.	½ <i>d</i> .
Cabbage, <i>per sér</i> ,	1 <i>d</i> .	Chúká (sorrel), do	½ <i>d</i>
Kankachhú, from Kashmir, do.	4 <i>d</i>	Bat'hwah, do.	¼ <i>d</i> .
Dunwretú, do.	2 <i>d</i> .	Ratsaká, do.	1 <i>d</i> .
Shaqáqul (wild carrot), do . .	3 <i>d</i>	Chaulái, do.	¼ <i>d</i> .

D. Living animals and meats.

Dáshmandí sheep, <i>per head</i> , . .	6½ <i>R</i> .	Duck, <i>per head</i> ,	1 <i>R</i> .
Afghán sheep, 1st kind, do.	2 <i>R</i> .	Tughdarí (bustard), do. . .	20 <i>d</i> .
Do., 2d kind, do.	1½ <i>R</i> .	Kulang (heron), do. . . .	20 <i>d</i> .
Do , 3d kind, do.	1¼ <i>R</i> .	Jarz (a kind of bustard), do.	18 <i>d</i>
Kashmír sheep, do.	1½ <i>R</i>	Durráj (black patridge), do	3 <i>d</i>
Hindustani sheep, do.	1½ <i>R</i>	Kabg, (partridge), do.	20 <i>d</i>
Barbari goat, 1st kind, do . .	1 <i>R</i>	Búdanah, do.	1 <i>d</i> .
Do., 2d kind, do	¾ <i>R</i>	Lawah, do.	1 <i>d</i> .
Mutton, <i>per man</i> ,	65 <i>d</i>	Karwának (stone curlew), do.	20 <i>d</i> .
Goat, do.	54 <i>d</i> .	Fákhtah, (ringdove), do. . . .	4 <i>d</i>
Geese, <i>per head</i> ,	20 <i>d</i> .		

E Butter, Sugar, &c.

G'hí, <i>per man</i> ,	105 <i>d</i> .	Refined sugar, <i>per sér</i> ,	6 <i>d</i> .
Oil, do.	80 <i>d</i>	White sugar candy, do.	5½ <i>d</i>
Milk, do	25 <i>d</i>	White sugar, <i>per man</i> ,	128 <i>d</i> .
Curds, do	18 <i>d</i> .	Brown sugar, do	56 <i>d</i> .

Spices

Saffron, <i>per sér</i> ,	400 <i>d</i>	Aniseed, <i>per sér</i> ,	2 <i>d</i>
Cloves, do.	60 <i>d</i>	Turmeric (Hind <i>haldi</i>) do. . .	10 <i>d</i>
Cardamums, do.	52 <i>d</i>	Coriander seed, do.	3 <i>d</i>
Round pepper, do.	17 <i>d</i>	Siyáhdánálí (Hind <i>kalangal</i>), do.	1½ <i>d</i>
Long pepper, do.	16 <i>d</i>	Assafoetida, do.	2 <i>d</i>
Dry ginger, do.	4 <i>d</i>	Sweet fennel, do.	1 <i>d</i>
Fresh do., do.	2½ <i>d</i>	Cinnamon, do.	40 <i>d</i>
Cumin seed, do.	2 <i>d</i>	Salt, <i>per man</i> ,	16 <i>d</i>

G Pickles

Sour limes, <i>per sér</i> ,	6 <i>d</i>	Pickled quinces, <i>per sér</i> , . . .	9 <i>d</i>
Lemon-juice, do.	5 <i>d</i>	Do. garlic, do.	1 <i>d</i>
Wine vinegar,	5 <i>d</i>	Do. onions, do.	½ <i>d</i>
Sugar-cane vinegar, do. . . .	1 <i>d</i>	Do. bádmján (egg-plant,) do.	1 <i>d</i>
Pickled ashtarghár, do. . . .	8 <i>d</i>	Do. raisins & munaqqá, do.	8 <i>d</i>
Mangoes in oil, do.	2 <i>d</i>	Do. kachmár, do.	2 <i>d</i>
Do. in vinegar, do.	2 <i>d</i>	Do. peaches, do.	1 <i>d</i>
Lemons in oil, do.	2 <i>d</i>	Do. sahajrudí (horse-radish),	1 <i>d</i>
Do. in vinegar, do.	2 <i>d</i>	Do. karílbuds (capparis), do.	½ <i>d</i>
Do. in salt, do.	1½ <i>d</i>	Do. karílberries, do.	½ <i>d</i>
Do. in lemon-juice, do. . . .	3 <i>d</i>	Do. súran, do.	1 <i>d</i>
Pickled ginger,	2½ <i>d</i>	Do. mustard,	¼ <i>d</i>
Adarshákh, do.	2½ <i>d</i>	Do. tóri (a kind of cucumber,)	½ <i>d</i>
Turnips in vinegar, do. . . .	1 <i>d</i>	Do. cucumbers, do.	½ <i>d</i>
Pickled carrots, do.	½ <i>d</i>	Do. bádrang, (gourd) do.	½ <i>d</i>
Do. bamboo, do.	4 <i>d</i>	Do. kachálú, do.	½ <i>d</i>
Do. apples, do.	8 <i>d</i>	Do. radishes, do.	½ <i>d</i>

AIN 28

THE FRUITERY

His Majesty looks upon fruits as one of the greatest gifts of the Creator, and pays much attention to them. The horticulturists of Irán and Túrán have, therefore, settled here, and the cultivation of trees is in a flourishing state. Melons and grapes have become very plentiful and excellent, and water-melons, peaches, almonds, pistachios, pomegranates, &c., are everywhere to be found. Ever since the conquest of Kábul, Qandahár, and Kashmír, loads of fruits are imported, throughout the whole year the stores of the dealers are full, and the bázárs well supplied. Muskmelons come in season, in Hindústán, in the month of *Farwardín* (February—March), and

are plenty in *Urdibihisht* (March—April) They are delicious, tender, opening, sweet smelling, especially the kinds called *nashpáti*, *bábáshakht*, *'alt-kéri*, *alchah*, *barg i nai*, *dád i chirdagh*, &c. They continue in season for two months longer. In the beginning of *Shariwar*, (August) they come from Kashmír, and before they are out of season, plenty are brought from Kábul; during the month of *A'zar* (November) they are imported by the caravans from Badakhshán, and continue to be had during *Dar* (December.) When they are in season in Zábulistán, good ones are also obtainable in the Panjáb; and in Bhakkar and its vicinity they are plentiful in season, except during the forty cold days of winter. Various kinds of grapes are here to be had from *Khurdád* (May) to *Amurdád* (July), whilst the markets are stocked with Kashmír grapes during *Shahrivar*. Eight sérs of grapes sell in Kashmír at one dām, and the cost of the transport is two rupees *per man*. The Kashmírians bring them on their backs in conical baskets, which look very curious. From *Míhr* (September) till *Urdibihisht* grapes come from Kábul, together with cherries,¹ which his Majesty calls *sháhálú*, seedless pomegranates, apples, pears, quinces, guavas, peaches, apricots, girdálús, and álúchas, &c., many of which fruits grow also in Hindústán. From Samarqand even they bring melons, pears, and apples.

Whenever his Majesty wishes to take wine, opium, or *káknar* (he calls the latter *sabras*), the servants in charge place before him stands of fruits; he eats a little, but most is distributed. The fruits are marked according to their degree of excellence: melons of the first quality are marked with a line drawn round the top; those of the second, with two lines, and so on.

In this department Mansabdárs, Ahadís, and other soldiers are employed; the pay of a foot soldier varies from 140 to 100 *d*.

The following tables contain particulars regarding the names, seasons, taste, and prices, of various fruits.

A. *Turáni Fruits.*

<i>A. hang</i> ² melons, 1st quality, @ $2\frac{1}{2}$ <i>R</i> .	Kábul and European apples, 5 to
Do, 2nd and 3rd do, @ 1 to $2\frac{1}{2}$ <i>R</i> .	10 for.....1 <i>R</i> .
Kábul melons, 1st do., @ 1 to $1\frac{1}{2}$ <i>R</i> .	Kashmír grapes, <i>per man</i> , 108 <i>d</i> .
Do, 2d do, @ $\frac{1}{2}$ to1 <i>R</i> .	Dates, <i>per sér</i> ,10 <i>d</i> .
Do, 3rd do, @ $\frac{1}{2}$ to $\frac{3}{4}$ <i>R</i> .	Raisins, do. 9 <i>d</i> .
Samarqand apples, 7 to 15 for 1 <i>R</i> .	Aljósá (large raisins), do. 9 <i>d</i> .
Quinces, 10 to 30 for1 <i>R</i> .	Plums, do, 8 <i>d</i> .
Guavas, 10 to 100 for1 <i>R</i> .	Khábáni (dried apricots), <i>per sér</i> , 8 <i>d</i> .
Pomegranates, <i>per man</i> , $6\frac{1}{2}$ to 15 <i>R</i> .	Qandahár dry grapes, do, .. 7 <i>d</i> .

¹ The original has a word *kíds*, which is not to be found in our dictionaries.

It may be *cerasus*.

² A town in Badakhshán.

Figs, <i>per sér</i> ,	7 <i>d</i>	Chulghúzah nuts, <i>per sér</i> ,	8 <i>d</i>
Munappa, do	6½ <i>d</i> .	Sinjid (jubes), do	6½ <i>d</i>
Jubes, do	3½ <i>d</i> .	Pistachios, do	6 <i>d</i>
Almonds, without the shell, do	28 <i>d</i> .	Jauz (nuts), do	4½ <i>d</i>
Do, with do., do.	11 <i>d</i> .	Filberts, do.	3 <i>d</i> .
Pistachios, do.	3 <i>d</i> .	Hazel nuts, do.	2½ <i>d</i> .

B The sweet fruits of Hindustan.

Mangoes, <i>per hundred</i> , up to	40 <i>d</i>	Úsírá,	*
Pineapples, one for	4 <i>d</i>	Dates, <i>per sér</i> ,	1 <i>d</i>
Oranges, two for	1 <i>d</i>	Angúhal,	*
Sugarcanes, two for	1 <i>d</i>	Delá, do.	1 <i>d</i> .
Jackfruits, two for	1 <i>d</i> .	Gúlah,	*
Plantains, do	1 <i>d</i>	Bholsarí, <i>per sér</i> ,	4 <i>d</i> .
Ber, <i>per sér</i> ,	2 <i>d</i>	Tarkul, two for	1 <i>d</i> .
Pomegranates, <i>per man</i> , 80 to 100	<i>d</i>	Paniálah, <i>per sér</i> ,	2 <i>d</i> .
Gnavas, two for.	1 <i>d</i>	Lahsaurah, do	1 <i>d</i> .
Figs, <i>per sér</i> ,	1 <i>d</i>	Gumbhí, do	4 <i>d</i>
Mulberry, do	2 <i>d</i>	Karahrí,	4 <i>d</i>
Custard apples, ¹ one for	1 <i>d</i>	Tarri,	*
Melons, <i>per man</i> ,	40 <i>d</i> .	Bangah, two for	1 <i>d</i> .
Water melons, one	2 to 10 <i>d</i>	Gúlar, <i>per sér</i> ,	2 <i>d</i> .
K'lunú, <i>per sér</i> ,	1 <i>d</i>	Pílú, do	2 <i>d</i> .
Mahuwá, do	1 <i>d</i>	Barautah,	*
Dép'hal, do.	4 <i>d</i>	Piyár, do.	4 <i>d</i> .
Téndú, do	2 <i>d</i>		

Mulberries and gúlar are in season during *spring*; pine apples, oranges, sugarcane, bér, úsú ús, bhólsarí, gumbhís, dép'hals during *winter*, jackfruits, tarkuls, figs, melons, lahsaurs, karahrís, mahuwás, téndús, pílús, barautahs, during *summer*; and mangoes, plantains, dates, delas, gúlahs, pomegranates, gnavas, watermelons, panálas, bangahs, k'lunús, piyárs, during the rains.

C Dried Fruits

Cocoanuts, one for	4 <i>d</i>	Mak'háná, <i>per sér</i> ,	4 <i>d</i> .
Dry Dates, <i>per sér</i> ,	6 <i>d</i>	Súpyári, do.	8 <i>d</i>
Walnuts, do	8 <i>d</i>	Kaulgattah, do	2 <i>d</i> .
Chirauchí, do.	4 <i>d</i>		

Dates, walnuts, chirauchís, and kaulgattahs are in season during *summer*, and cocoanuts, mak'hánás and supyáris, during *winter*.

¹ The original says that custard apples are to be had throughout the whole year | This seems a mistake of the MSS. The remark suits the next fruit (melons).

* The Original does not mention the price.

D. Vegetables.

Palwal, <i>per sér</i> ,	2 <i>d</i>	Kachálú, <i>per sér</i> ,	2 <i>d</i>
Gourd, one	2 <i>d</i> .	Chachíndá, do	2 <i>d</i> .
Bádnján, <i>per sér</i> ,	1½ <i>d</i> .	Súran, do.	1 <i>d</i> .
Turai, do.	1½ <i>d</i> .	Carrots, do.	1 <i>d</i>
Kandúrí, do	1½ <i>d</i>	Sing'hárah, do.	3 <i>d</i> .
Sénb, do.	1½ <i>d</i> .	Sálak, do.	2 <i>d</i>
Pét'h, do	1½ <i>d</i>	Pindálú, do.	2 <i>d</i>
Karilah, do.	1½ <i>d</i>	Séáli,	*
Kakúrah, do.	1½ <i>d</i> .	Kasérú do.	3 <i>d</i>

Súrans and scálís are in season during *summer*; palwals, gourds, turans, kachálús, chachíndás, kandúris, sénbs, pét'hs, karilahs, kakúrahs, and sing'hárahs during the *rains*; and carrots, sálaks, pindálús, and kasérús, during *winter*. Bádnjans are to be had throughout the year.

E Sour Fruits.

Limes, <i>four</i> up to	1 <i>d</i> .	G'hép,	*
Amalbét, do.	1 <i>d</i> .	Bijauá, one for	8 <i>d</i>
Gulgal, two up to	1 <i>d</i> .	Áuwlah, <i>per sér</i> ,	2 <i>d</i>

Limes and áuwlahs are to be had in *summer*, the others during the *rains*.

F Fruits somewhat acid.

Ambilí, <i>per sér</i> ,	2 <i>d</i> .	Kat, four up to.	1 <i>d</i>
Badhal, one for	1 <i>d</i>	Kánkú,	*
Kamrak, four up to	1 <i>d</i>	Pákar, <i>per sér</i> ,	½ <i>d</i>
Narangí, two up to	1 <i>d</i>	Karná, one for	1 <i>d</i>
Mountain grapes,	*	Labhírá	*
Jáman, <i>per sér</i> ,	1 <i>d</i> .	Janbhírí, five up to	1 <i>d</i> .
P'hálsah, do.	1½ <i>d</i> .	Garnah,	*
Karaundá, do	1 <i>d</i>		

Kamraks and nárangís are in season during *winter*; ambilís, badhals, mountain-grapes, p'hálsas, labhíras, during *summer*; and kats, pákars, karnás, jámans, karaundás, jhanbhírís, during the *rains*.

The fruits of Hindustan are either sweet, or subacid, or sour; each kind is numerous. Some fruits also taste well when dry, others as above described are used when cooked. I shall give now a few details.

The Mangoe The Persians call this fruit *Naghzak*, as appears from a verse of *Khurá au*.¹ This fruit is unrivalled in colour, smell, and taste, and some of the *gourmands* of Túrán and Irán place it above muskmelons and grapes.

¹ *Vide* the fourth note on p 75 of my | text edition.

* The Original does not mention the price.